



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Ga
110
333.6

GA 110.333.6 (1905)



HARVARD
COLLEGE
LIBRARY

John Williams White,
from the Syndics of the Press.

1906

Pitt Press Series

THE ACHARNIANS

**CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
C. F. CLAY, MANAGER.**

London: AVE MARIA LANE, E.C.

Glasgow: 50, WELLINGTON STREET.



Leipzig. F. A. BROCKHAUS.

New York: THE MACMILLAN COMPANY.

Bombay and Calcutta: MACMILLAN AND CO., LTD.

[All Rights reserved.]

4363
56.67
66

5
ARISTOPHANES

THE ACHARNIANS

Edited by

C. E. GRAVES, M.A.

Fellow and Tutor of St John's College, Cambridge

CAMBRIDGE :
at the University Press

1905

Ga 110.333.6 (905)

HARVARD COLLEGE LIBRARY

AUGUST 1, 1919

FROM THE LIBRARY OF
JOHN WILLIAMS WHITE

Cambridge :

PRINTED BY JOHN CLAY, M.A.
AT THE UNIVERSITY PRESS.

PREFACE

IN preparing this edition of the *Acharnians* I have been indebted throughout to the valuable and exhaustive critical notes and commentary of Dr Blaydes. I have also constantly consulted the editions of Elmsley, Müller, and Ribbeck; as well as those of Mr Green, Dr Merry, and the late Professor Paley. Some good hints are due to Mitchell, and many valuable notes to the late Mr Neil's monumental edition of the *Knights*. In addition to these I have had before me the notes on the earlier half of the play, left by the late Mr W. G. Clark, and published in the *Journal of Philology*, Nos. xvi-xviii (1879-80): these notes are marked C. I am besides under special obligation to Dr J. E. Sandys for writing Pt. II of the Introduction; one of many instances of kindness and generous help from my old friend and colleague which I gratefully acknowledge.

C. E. G.

ST JOHN'S COLLEGE, CAMBRIDGE.

April 1905.

CONTENTS

	PAGE
INTRODUCTION	ix
THE TEXT	I
NOTES ON THE ARGUMENTS	50
NOTES	51
INDEX I	135
INDEX II	137

INTRODUCTION

I

THE *Acharnians* is the first play of Aristophanes, and therefore the first Greek comedy, which has come down to us in a complete form. Before this, the poet had produced two plays, the *Banqueters* (*Δαιτυλῆς*) in 427, and the *Babylonians* in 426. Neither of these was exhibited as the writer's own, the latter appearing under the name of Callistratus, the former under that of Callistratus or (some say) Philonides. It is not certain why Aristophanes thus kept himself in the background. It may be, as he seems to suggest (*Nub* 531, that he was not yet of legal age; or it may have been from modesty or prudence. In any case there was little doubt as to who the poet really was. His first two plays struck the key-note to his after work. He came forward at once as a determined assailant of the new learning, and of the new democracy.

The *Banqueters* appears to have been a kind of anticipation of the *Clouds*; while the *Babylonians* was a fierce attack on the conduct of public affairs by Cleon and his adherents, especially in the treatment of the subject allies, who were trampled on and oppressed by a despotic rule. Thus from the first Aristophanes declared war on Cleon.

He has certainly had the best of the contest, and has covered his adversary with something like infamy. More even than Thucydides has Aristophanes formed the estimate of succeeding ages on Cleon's character and policy. But it does not follow

that a young satirist's ridicule, however brilliant and amusing, was always just, or his judgment on affairs of state infallible. Grote protests frankly against such an assumption. While he allows that the attacks of the comic poets were damaging to individuals, as Socrates complains that he had suffered from the exhibition of the *Clouds*, he goes on to say—

‘On the general march of politics, philosophy, or letters, these composers had little influence. Nor were they ever regarded at Athens in the light in which they are presented to us by modern criticism—as men of exalted morality, stern patriotism, and genuine discernment of the true interests of their country—as animated by large and steady views of improving their fellow-citizens, but compelled, in consequence of prejudice or opposition, to disguise a far-sighted political philosophy under the veil of satire—as good judges of the most debateable questions, such as the prudence of making war or peace—and excellent authority to guide us in appreciating the merits or demerits of their contemporaries, insomuch that the victims of their lampoons are habitually set down as worthless men. There cannot be a greater misconception of the old comedy than to regard it in this point of view; yet it is astonishing how many subsequent writers (from Diodorus and Plutarch down to the present day) have thought themselves entitled to deduce their facts of Grecian history, and their estimates of Grecian men, events, and institutions, from the comedies of Aristophanes’ (*Hist. of Greece* ch. LXVII).

The *Acharnians* appeared in 425 at the Lenaeon festival in the name of Callistratus. Its main subject is the Peloponnesian war, the slight grounds which had brought it on, the increasing evils and miseries which it involved, the joy and prosperity which peace would ensure. There is no pretence of dealing with high questions of imperial policy. It is simply taken for granted that war is a curse, and that peace ought therefore to be made.

The chief character is Dicaeopolis, a plain hard-headed farmer. Like the other folk in Attica he had been cooped up in the city while the invaders had laid waste his lands. Coming to

the assembly, he finds the authorities as usual neglecting the real interests of the state, busy with entertaining envoys and arranging visionary alliances, while they shut the mouths of true patriots and honest men. At the height of his disgust a truce-agent opportunely arrives, and Dicaeopolis engages him to effect a private treaty with Sparta for his family and himself. The plan is carried out, and Dicaeopolis, secure in the enjoyment of peace, prepares to celebrate with his own household the festival of the rural Dionysia, from which he had been five years debarred. So far is the Prologue, the opening scenes of the play.

The little procession with its duly ordered ceremonial is rudely interrupted by the inroad of the Chorus. It consists of charcoal burners of Acharnae, sturdy old warriors who had borne the brunt of hostile invasion and are implacable in their hatred of the foe. They have heard of the truce and are determined to destroy the traitor. By a happy trick Dicaeopolis makes them hold their hands and consent to a parley. This leads to the Discussion or altercation (*ἄγων*) which is always an essential part of the play. Dicaeopolis gets leave to apply to Euripides that he may win compassion by presenting himself in piteous guise like a criminal before his judges. Then follows his appeal to justice and common sense. True, he has made a truce with Sparta; but is Sparta altogether to blame for the war? It was not really a national war, but was brought on by private pique and silly quarrels which had naturally provoked retaliation. In the end Dicaeopolis wins his case; at any rate he is allowed to depart, announcing his intention of opening a market for the Peloponnesians and their allies.

Now comes the *Parabasis* of the Chorus; a direct address from the poet to the audience. He declares that he is an honest patriot who has satirized his fellow-citizens for their good and will go on to do so. He has told the truth about their policy; and now he has to tattle against one especial wrong: their unworthy treatment of the old is a blot on the city's fair fame. Veterans who had fought at Marathon are dragged into court by hot-headed young speakers eager to show off their

powers, and robbed of the little all which should have bought their coffins. Surely this is a crying evil: does it not call for immediate redress?

The Parabasis ended, we find Dicaeopolis setting his market in order. The first trader to come is a Megarian with two little daughters, whom he dresses up and sells as p.gs. Incidentally he tells of the sufferings of his country from the war. Next comes a Boeotian with an assortment of good things for sale, among them that choicest delicacy, the eels of Lake Copais. Dicaeopolis welcomes him with joy, and in exchange for his supplies packs up for him an informer who had been spying on the market; the Boeotian having chosen this as a special Athenian commodity not to be found at home. Then, interspersed with choral odes, we have a series of scenes, half comic and half serious, all tending to emphasize the blessings of peace and the calamities of war. Finally the play closes with the spectacle of the Feast of Pitchers. In the midst of its wild revelry Lamachus the typical warrior is brought home grievously wounded, while the champion of peace is hailed as conqueror, and borne off in triumph.

We have seen that Dicaeopolis when on his defence addresses himself to Euripides, and a charming scene it is. Aristophanes has the happiest vein of laughing at Euripides, of mocking his characters, and parodying his style with mischievous delight. It may be that he really considered that Euripides lowered the dignity of tragedy; or that he seriously believed that his philosophy made him a dangerous innovator in morals and religion. At any rate, he resented his great popularity and did his best to laugh him down. It does not follow that his attacks were fair or his estimate just, though many a writer has been content to accept his banter as sober criticism and reasoned truth. The poet however was the undoubted favourite of antiquity; and even now he has not lacked defenders, among whom the late Professor Paley, in the Preface to his edition of Euripides, has given an able vindication of his morality and artistic methods.

In the Acharnians lines from Euripides in some ludicrous

setting meet us on every page, while the whole play abounds with tragic parody. Indeed whenever the stately iambic rhythm occurs, instead of the more loosely constructed verse of comedy, we have quasi-tragedy, or at any rate some accommodation of sound to sense¹.

The *Acharnians* won the first prize, Cratinus being second and Eupolis third. In the following year Aristophanes was again first with the *Knights*. That play is a most bitter attack on Cleon ; but it is worthy of remark, as Dr Blaydes points out, that there are no more complaints about the war itself, for the victory at Pylos had given the Athenians the upper hand, and the city was now inspired with the hope of triumph.

¹ See Neil, App. III, Tragic rhythm in Comedy.

II

The plays of Aristophanes were studied in ancient times during (1) the Alexandrian, (2) the Roman, and (3) the Byzantine ages. (1) In the Alexandrian age they were studied by Eratosthenes (d. 194 B.C.), by Aristophanes of Byzantium (d. 180 B.C.), and his pupil Callistratus; also by Crates of Mallos (*fl.* at Pergamon, *c.* 197—159 B.C.), and by Aristarchus (d. 145 B.C.), Asclepiades (first cent. B.C.) and Didymus (d. 10 A.D.). (2) In the Roman age the first annotated edition of select plays was produced by Symmachus (*c.* 100 A.D.). This edition contained eleven plays in the following order: *Plutus*, *Nubes*, *Ranae*, *Equites*, *Acharnians*, *Vespaee*, *Pax*, *Aves*, *Thesmophoriazusae*, *Ecclesiazusae* and *Lysistrata*. The plays were also studied by Aelius Herodianus (*fl.* 161—180 A.D.). (3) In the Byzantine age they were expounded by Tzetzes (cent. xii), Thomas Magister (*fl.* 1300 A.D.), and Demetrius Triclinius (early xiv cent.)¹.

The *scholia*², or ancient comments, on Aristophanes are preserved in the margins of the MSS of that poet. The principal MSS are the *Codex Ravennas* (cent. xi), and the *Codex Venetus* (cent. xi—xii). Of these, the *Codex Ravennas* was bought in 1498 for Guidobaldo (d. 1508), the son and successor of Federigo, the famous duke of Urbino. The MS was at Pisa in 1712, when it was bought by the abbot Canneti for the library of the Camaldulensian monastery of Classe, in Ravenna. It was there seen by D'Orville in 1726, and its value was recognised by Invernizi in 1794. Facsimiles of two pages (including *Ach.* 979—1021) are published in Wattenbach's

¹ See Index to J. E. Sandys, *History of Classical Scholarship*, s. v. *Aristophanes*.

² *σχόλιον*, 'a short note, or comment' (from *σχολή*, 'a lecture') is found as early as Cicero, *ad Atticum*, xvi 7 § 3. Writers of *scholia* are called *scholiasts*, but their actual names are not always known.

Schrifttafeln (1876, pl. 36 and 37), and two further pages in the Palaeographical Society's *Facsimiles*, n 105, 106. A *facsimile* of the whole has been published at Leyden (1904). It contains all the eleven plays now extant. It is preserved in the *Biblioteca Comunale* (at the S. end of Ravenna), being part of the (now secularised) monastery above mentioned. There are two published collations of the text, besides editions of the comparatively meagre *scholia*.

The *Codex Venetus* contains only seven plays:—*Plutus*, *Nubes*, *Ranac*, *Equites*, *Aves*, *Pax* and *Vespae*. Two pages of *facsimile* are given in Wattenbach, pl. 38, 39. A *facsimile* of the whole has been produced by the Hellenic Society, in conjunction with the Archaeological Institute of America (1902). The *scholia* are far fuller than those of the Ravenna MS.

The only *scholia* contained in the margins of the above MSS are the 'old *scholia*' of the Alexandrian age, which were preserved in the Roman age by means of the edition prepared by Symmachus, whose name is mentioned in the various *scholia* nearly forty times. The 'recent *scholia*' of the Byzantine age are contained in later MSS of Aristophanes, now in Rome, Cremona, Milan and Paris.

The substance of the *scholia* in general consists of (1) *Arguments* (ὑποθίσεις), (2) *Notes* (ὑπομνήματα), and (3) *Metrical Analyses*. The *Arguments* are mainly due to Aristophanes of Byzantium, and the *Metrical Analyses* to Heliodorus (c. 1-50 A.D.) The explanatory and critical *Notes* come from the scholars of the Alexandrian and Byzantine ages already mentioned.

Many of these *Notes* include quotations from important works no longer extant. Thus the first *scholium* on *Ach.* 3, ψαμμοκοστωγράφου, has preserved for us fragments from two plays of Eupolis, and from Aristomenes and Sophron. The *scholium* on l. 530 quotes the celebrated description of Pericles by Eupolis. That on l. 234 (on the battle of Pallene) cites a passage in Aristotle's *Constitution of Athens*, which was not recovered until early in 1891. While many of these explanatory notes, especially those containing parallel passages, are of

considerable value, the authors of not a few of them deserve the denunciation of Dindorf:—*interdum hariolando longius quam debebant progressi, ad nugas esse delapsi reperiuntur*. The erudite and accomplished Eratosthenes found it necessary to criticise Lycophron for supposing that the cheap variety of vegetable mentioned in the *Vespaë* (239, κόρκορον) was a diminutive kind of fish; and even Aristophanes of Byzantium believed that, in a well-known line of the *Nubes* (1007, μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λευκῆς φυλλοβολούσης), ἀπραγμοσύνη was the name of a plant. Had he lived in England at the present day, he would probably have suggested that the plant in question was the ‘heartsease.’

J. E. S.

MANUSCRIPTS REFERRED TO (FROM BLAYDES)

A	Par. Nation.	2712	R	Ravennas
B	„ „	2715	Γ	Flor. Bibl. Laur. 31, 15
C	„ „	2717	Δ	„ „ „ 31, 16
P	Vat. Pal.	LXVII	Med. 9	Bibl. Ambros. L. 41

ΑΡΙΣΤΟΦΑΝΟΥΣ ΑΧΑΡΝΗΣ

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΔΙΚΑΙΟΠΟΛΙΣ

ΚΗΡΥΞ

ΑΜΦΙΘΕΟΣ

ΠΡΕΣΒΕΙΣ Ἀθηναίων παρὰ βασιλέως ἤκοντες

ΨΕΥΔΑΡΤΑΒΑΣ

ΘΕΩΡΟΣ

ΧΟΡΟΣ ΑΧΑΡΝΕΩΝ

ΘΥΓΑΤΗΡ Δικαιοπόλιδος

ΘΕΡΑΠΩΝ Εὐριπίδου

ΕΥΡΙΠΙΔΗΣ

ΛΑΜΑΧΟΣ

ΜΕΓΑΡΕΥΣ

ΚΟΡΑ θυγατέρε τοῦ Μεγαρέως

ΣΥΚΟΦΑΝΤΗΣ

ΒΟΙΩΤΟΣ

ΝΙΚΑΡΧΟΣ

ΘΕΡΑΠΩΝ Λαμάχου

ΓΕΩΡΓΟΣ

ΠΑΡΑΝΥΜΦΟΣ

ΑΓΓΕΛΟΙ

ΥΠΟΘΕΣΕΙΣ

I

Ἐκκλησία ἐφέστηκεν Ἀθηήνῃσιν ἐν τῷ φανερῷ, καθ' ἣν πολεμοποιούντας τοὺς ῥήτορας καὶ προφανῶς τὸν δῆμον ἐξαπα-
τῶντας Δικαιοπόλεις τις τῶν αὐτουργῶν ἐξελέγχων παρεισάγεται.
τοῦτου δὲ διὰ τινος, Ἀμφιθέου καλουμένου, σπείσασμένου κατ'
ἰδίαν τοῖς Λάκωσιν, Ἀχαρνικοὶ γέροντες πεπυσμένοι τὸ πρᾶγμα 5
προσέρχονται διώκοντες ἐν χοροῦ σχήματι· καὶ μετὰ ταῦτα θύ-
οντα τὸν Δικαιοπόλιν ὀρῶντες, ὡς ἐσπείσμενον τοῖς πολεμιοτά-
τοις καταλεύσειν ὀρῶσιν. ὁ δὲ ὑποσχόμενος ὑπὲρ ἐπιζήνου τὴν
κεφαλὴν ἔχων ἀπολογήσασθαι, ἐφ' ᾧτε, ἂν μὴ πείσῃ τὰ δίκαια
λέγων, τὸν τράχηλον ἀποκοπήσεσθαι, ἐλθὼν ὡς Εἰριπίδην αἰτεῖ 10
πτωχικὴν στολήν. καὶ στολισθεὶς τοῖς Τηλέφου ῥακώμασι
παρωδεῖ τὸν ἐκείνου λόγον, οὐκ ἀχαρίτως καθαπτόμενος Περι-
κλέους περὶ τοῦ Μεγαρικοῦ ψηφίσματος. παροξυνθέντων δέ
τινων ἐξ αὐτῶν ἐπὶ τῷ δοκεῖν συνηγορεῖν τοῖς πολεμίοις, εἴτα
ἐπιφερομένων, ἐνισταμένων δὲ ἑτέρων ὡς τὰ δίκαια αὐτοῦ εἰρη- 15
κότος, ἐπιφανεῖς Λάμαχος θορυβεῖν πειρᾶται. εἴτα γενομένου
διελκυσμοῦ κατειχθεὶς ὁ χορὸς ἀπολύει τὸν Δικαιοπόλιν καὶ
πρὸς τοὺς δικαστὰς διαλέγεται περὶ τῆς τοῦ ποιητοῦ ἀρετῆς καὶ
ἄλλων τινῶν. τοῦ δὲ Δικαιοπόλιδος ἄγοντος καθ' ἑαυτὸν εἰρή-
νην τὸ μὲν πρῶτον Μεγαρικός τις παιδία ἑαυτοῦ διεσκευασμένα 20
εἰς χοιρίδια φέρων ἐν σάκκῳ πράσιμα παραγίνεται· μετὰ τοῦτον

ἐκ Βοιωτῶν ἕτερος ἐγγέλεις τε καὶ παντοδαπῶν ὀρνίθων γόνον
 ἀνατιθέμενος εἰς τὴν ἀγοράν. οἷς ἐπιφανέντων τινῶν συκοφαν-
 τῶν συλλαβόμενος τινὰ ἐξ αὐτῶν ὁ Δικαιοπόλις καὶ βάλλων εἰς
 25 σάκκον, τοῦτον τῷ Βοιωτῷ ἀντίφορτον ἐξάγειν ἐκ τῶν Ἀθηνῶν
 παραδίδωσι, καὶ προσαγόντων αὐτῷ πλειόνων καὶ δεομένων με-
 ταδοῦναι τῶν σπονδῶν, καθυπερηφανεῖ. παροικοῦντος δὲ αὐτῷ
 Λαμάχου, καὶ εἰεστηκυίας τῆς τῶν Χοῶν ἑορτῆς, τοῦτον μὲν
 ἄγγελος παρὰ τῶν στρατηγῶν ἤκων κελεύει ἐξελθόντα μετὰ τῶν
 30 ὀπλων τῆς εἰσβολᾶς τηρεῖν· τὸν δὲ Δικαιοπόλιν παρὰ τοῦ Διο-
 νύσου τοῦ ἱερέως τις καλῶν ἐπὶ δείπνον ἔρχεται. καὶ μετ' ὀλίγον
 ὁ μὲν τραυματίας καὶ κακῶς ἀπαλλάττων ἐπανίκει, ὁ δὲ Δικαιο-
 πόλις δεδειπνηκὼς καὶ μεθ' ἑταίρας αἰαλύνων. τὸ δὲ δρᾶμα τῶν
 εὐσφόδρα πεποιημένων, καὶ ἐκ παντὸς τρόπου τὴν εἰρήνην προ-
 35 καλούμενον. ἐδιδάχθη ἐπὶ Εὐθυδήμου ἄρχοντος ἐν Αθηναίοις
 διὰ Καλλιστράτου· καὶ πρῶτος ἦν· δεύτερος Κρατῖνος Χειμα-
 ζομένοις. οὐ σώζονται. τρίτος Εὐπόλις Νουμηταίης.

II

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ

Ἐκκλησίας οὔσης παραγίνονται τινες
 πρέσβεις παρὰ Περσῶν καὶ παρὰ Σιτάλκους πάλιν,
 οἱ μὲν στρατιὰν ἄγοντες, οἱ δὲ χρυσίον·
 παρὰ τῶν Λακεδαιμονίων τε μετὰ τούτους τινὲς
 5 σπονδὰς φέροντες, οὓς Ἀχαρνεῖς οὐδαμῶς
 εἶασαν, ἀλλ' ἐξέβαλον, ὧν καθάπτεται
 σκληρῶς ὁ ποιητής. αὐτὸ τὸ ψήφισμά τε
 Μεγαρικὸν ἱκανῶς φησι, καὶ τὸν Περικλέα
 οὐκ τῶν Λακῶνων τῶνδε πάντων αἴτιον,
 10 σπονδὰς λύειν τε τῶν ἐφεστώτων κακῶν.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΑΧΑΡΝΗΣ

ΔΙΚΑΙΟΠΟΛΙΣ

Ὅσα δὴ δέδηγμαι τὴν ἐμᾶντοῦ καρδίαν, /
ἦσθην δὲ βαιά, πάνυ γε βαιά, τέτταρα·
ἀ δ' ὠδυνήθην ψαμμακοσιογάργαρα.
φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρηδόνος;
ἐγὼ δ' ἐφ' ᾧ γε τὸ κέαρ ηὐφράνθην ἰδών, 5
τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν.
ταῦθ' ὥς ἐγανώθην, καὶ φιλῶ τοὺς ἱππείας
διὰ τοῦτο τοῦργον· ἄξιον γὰρ Ἑλλάδι.
ἀλλ' ὠδυνήθην ἕτερον αὖ τραγωδικόν,
ὅτε δὴ ἔκεχήνη προσδοκῶν τὸν Αἰσχύλον, 10
ὁ δ' ἀνείπεν, εἰσαγ' ᾧ Θεόγνι τὸν χορόν.
πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν;
ἀλλ' ἕτερον ἦσθην, ἡνίκ' ἐπὶ Μόσχῳ ποτὲ
Δεξίθεος εἰσῆλθ' ἀσόμενος Βοιωτίον.
τῆτες δ' ἀπέθανον καὶ διεστράφην ἰδών, 15
ὅτε δὴ παρέκνυψε Χαῖρις ἐπὶ τὸν ὄρθιον.
ἀλλ' οὐδεπώποτ' ἐξ ὅτου ἔγὼ ῥύπτομαι

2. πάνυ γε Elmsl. πάνυ δὲ libri. πάνυ τι Dobr.

12. τοῦτ' ἔσεισε libri. τοῦτο σείσαι Valck.

13. Μόσχῳ. μόσχῳ Benth. Elms.

οὕτως ἐδήχθην ὑπὸ κοινίας τὰς ὀφρῦς
 ὥς νῦν, ὅπότ' οὔσης κυρίας ἐκκλησίας
 ἐωθινῆς ἔρημος ἢ πνύξ αὐτῇ· 20
 οἱ δ' ἐν ἀγορᾷ λαλοῦσι κᾶνω καὶ κάτω
 τὸ σχοινίου φεύγουσι τὸ μεμιλτωμένον·
 οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' ἄωρίαν
 ἤκοντες εἶτα δ' ὥστιοῦνται πῶς δοκεῖς
 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου, 25
 ἄθροι καταρρέοντες· εἰρήνη δ' ὅπως
 ἔσται προτιμῶσ' οὐδέν· ὦ πόλις πόλις.
 ἐγὼ δ' αἰὲν πρώτιστος εἰς ἐκκλησίαν
 νοστῶν κάθημαι· κατ', ἐπειδὴν ὦ μόνος,
 στένω κέχνηνα σκορδινῶμαι πέρδομαι, 30
 ἀπορῶ γράφω παρατέλλομαι λογίζομαι,
 ἀποβλέπων ἐς τὸν ἀγρὸν εἰρήνης ἐρῶν,
 στυγῶν μὲν ἄστν τὸν δ' ἐμὸν δῆμον ποθῶν,
 ὅς οὐδεπώποτ' εἶπεν, ἄνθρακας πρίω,
 οὐκ ὄξος οὐκ ἔλαιον, οὐδ' ἥδει πρίω, 35
 ἀλλ' αὐτὸς ἔφερε πάντα χῶ πρίων ἀπῆν.
 νῦν οὖν ἀτεχνῶς ἤκω παρεσκευασμένος
 βοᾶν ὑποκρούειν λοιδορεῖν τοὺς ῥήτορας,
 ἐάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.
 ἀλλ' οἱ πρυτάνεις γὰρ οὗτοι μεσημβρινοί. 40
 οὐκ ἠγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ ἔλεγον·
 ἐς τὴν προεδρίαν πᾶς ἀνὴρ ὥστίζεται.

ΚΗΡΥΞ

πάριτ' ἐς τὸ πρόσθεν,
 πάριθ', ὥς ἂν ἐντὸς ᾗτε τοῦ καθάρματος.

ΑΜΦΙΘΕΟΣ

- ἤδη τις εἶπε; ΚΗ. τίς ἀγορεύειν βούλεται; 45
 ΑΜ. ἐγώ. ΠΡ. τίς ὢν; ΑΜ. Ἀμφίθεος. ΠΡ. οὐκ
 ἄνθρωπος; ΑΜ. οὔ,
 ἄλλ' ἀθάνατος. ὁ γὰρ Ἀμφίθεος Δήμητρος ἦν
 καὶ Τρίπτολέμου· τούτου δὲ Κελεὸς γίγνεται·
 γαμεῖ δὲ Κελεὸς Φαιναρέτην τήθην ἐμήν,
 ἐξ ἧς Λυκῖνος ἐγένετ'· ἐκ τούτου δ' ἐγὼ 50
 ἀθάνατός εἰμ'· ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
 σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῳ.
 ἄλλ' ἀθάνατος ὢν, ὦνδρες, ἐφόδι' οὐκ ἔχω·
 οὐ γὰρ διδόασιν οἱ πρυτάνεις. ΚΗ. οἱ τοξόται
 ΑΜ. ὦ Τριπτόλεμε καὶ Κελεὲ περιόψεσθέ με; 55
 ΔΙ. ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν
 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε
 σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.
 ΚΗ. κάθησο, σίγα. ΔΙ. μὰ τὸν Ἀπόλλω ἔγω μὲν οὔ,
 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. 60
 ΚΗ. οἱ πρέσβεις οἱ παρὰ βασιλέως.
 ΔΙ. ποίου βασιλέως; ἄχθομαι ἔγω πρέσβεσιν
 καὶ τοῖς ταῷσι τοῖς τ' ἀλαζονεύμασιν.
 ΚΗ. σίγα. ΔΙ. βαβαιύξ. ὦκβάτανα τοῦ σχήματος.

ΠΡΕΣΒΥΣ

- ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν 65
 μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας
 ἐπ' Εὐθυμένους ἄρχοντος. ΔΙ. οἴμοι τῶν δραχμῶν.
 ΠΡ. καὶ δῆτ' ἐτρυχόμεσθα παρὰ Καῦστριον

52. ποιῆσαι. ποιεῖσθαι libri vulg.

59. σίγα. σίγα libri, Mull.

- πεδίων ὁδοιπλανοῦντες ἐσκηνημένοι,
 ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι, 70
 ἀπολλύμενοι. ΔΙ. σφόδρα γὰρ ἐσωζόμην ἐγὼ
 παρὰ τὴν ἑπαλξιν ἐν φορυτῷ κατακείμενος.
- ΠΡ. ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν
 ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων
 ἄκρατον οἶνον ἡδύν. ΔΙ. ὦ Κραναὰ πόλις, 75
 ἄρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβεων;
- ΠΡ. οἱ βάρβαροι γὰρ ἄνδρας ἡγοῦνται μόνους
 τοὺς πλείστα δυναμένους φαγεῖν τε καὶ πιεῖν.
- ΔΙ. ἡμεῖς δὲ λαικαστάς γε καὶ καταπύγους.
- ΠΡ. ἔτει τετάρτῳ δ' ἐς τὰ βασιλείῃ ἦλθομεν· 80
 εἴτ' ἐξένιζε, παρετίθει θ' ἡμῖν ὄλους
 ἐκ κριβάνου βοῦς. ΔΙ. καὶ τίς εἶδε πώποτε
 βοῖς κριβανίτας; τῶν ἀλαζονευμάτων.
- ΠΡ. καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον Κλεωνύμου
 παρέθηκεν ἡμῖν· ὄνομα δ' ἦν αὐτῷ φέναξ.
- ΔΙ. ταῦτ' ἄρ' ἐφενάκιζες σὺ δύο δραχμὰς φέρων. 90
- ΠΡ. καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,
 τὸν βασιλέως ὀφθαλμόν. ΔΙ. ἐκκόψειέ γε
 κόραξ πατάξας τὸν τε σὸν τοῦ πρέσβεως.
- ΚΠ. ὁ βασιλέως ὀφθαλμός. ΔΙ. αἰαξ Ἡράκλεις.
 πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις, 95
 ἢ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς;
 ἄσκαμ' ἔχεις που περὶ τὸν ὀφθαλμόν κπτω.
- ΠΡ. ἄγε δὴ σὺ βασιλεὺς ἅττα σ' ἀπέπεμψεν φράσον
 λέξοντ' Ἀθηναίοισιν ὦ Ψευδαρτάβα.

71. γὰρ libri vulg. γ' ἄρ' Br. Elms. Mull. τὰρ Mem.

93. τὸν τε σὸν Emisl. edd. τὸν γε σὸν libri.

ΨΕΥΔΑΡΤΑΒΑΣ

- ἱαρταμὰν ἔξαρχας ἀπισσόνα σάτρα. 100
 ΠΡ. ξυνήκαθ' ὃ λέγει; ΔΙ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὐ.
 ΠΡ. πέμψειν βασιλέα φησὶν ὑμῖν χρυσίον.
 λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ ἄχρυσίον.
 ΨΕ. οὐ λήψι χρυσό, χαυνόπρωκτ' Ἰαοναῦ.
 ΔΙ. οἴμοι κακοδαίμων ὥς σαφῶς. ΠΡ. τί δαὶ λέγει;
 ΔΙ. ὃ τι; χαυνοπρώκτους τοὺς Ἰάονας λέγει, 106
 εἰ προσδοκῶσι χρυσίον ἐκ τῶν βαρβάρων.
 ΠΡ. οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσοῦ λέγει.
 ΔΙ. ποίας ἀχάνας; σὺ μὲν ἀλαζὼν εἰ μέγας.
 ἀλλ' ἄπιθ'· ἐγὼ δὲ βασανιῶ τοῦτον μόνος. 110
 ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς πρὸς τουτονί,
 ἵνα μὴ σε βάψω βάμμα Σαρδιανικόν·
 βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμψει χρυσίον;
 ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβεων;
 Ἑλληνικόν γ' ἐπένευσαν ἄνδρες οὗτοί, 115
 κοῖκ' ἔσθ' ὅπως οὐκ εἴσιν ἐνθένδ' αὐτόθεν.
 καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτονί
 ἐγὼ δ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.
 ὦ θερμόβουλον πρωκτὸν ἐξυρημένε,
 τοιόνδε δ' ὦ πίθηκε τὸν πῶγων' ἔχων 120
 εὐνούχος ἡμῖν ἦλθες ἐσκευασμένος;
 ὁδὸν δὲ τίς ποτ' ἐστίν; οὐ δῆπου Στράτων;
 ΚΗ. σίγα, κάθιζε.
 τὸν βασιλέως ὀφθαλμὸν ἢ βουλὴ καλεῖ
 ἐς τὸ πρυτανεῖον. ΔΙ. ταῦτα δῆτ' οὐκ ἀγχόνη;

100. ἱαρταμὰν κ.τ.λ. vid. com.

111. τουτονί libri vulg. τουτουί Reisk. Müll.

115. ἄνδρες Elms. edd. ἄνδρες libri vulg.

κάπειτ' ἐγὼ δῆτ' ἐνθαδὶ στραγγεύομαι; 126

τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.

ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.

ἀλλ' Ἀμφίθεός μοι ποῦ 'στιν; ΑΜ. οὔτοσὶ πάρα.

ΔΙ. ἐμοὶ σὺ ταυτασὶ λαβὼν ὀκτὼ δραχμας 130

σπονδὰς ποίησον πρὸς Λακεδαιμονίους μόνω

καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι·

ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνετε.

ΚΗ. προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

ΘΕΩΡΟΣ

ὁδὶ.

ΔΙ. ἕτερος ἀλαζὼν οὗτος ἐσκηρύττεται. 135

ΘΕ. χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκη πολύν,

ΔΙ. μὰ Δί' οὐκ ἂν, εἰ μισθὸν γε μὴ 'φερεις πολύν.

ΘΕ. εἰ μὴ κατένιψε χιόνι τὴν Θράκην ὅλην,
καὶ τοὺς ποταμοὺς ἔπηξ'. ΔΙ. ὑπ' αὐτὸν τὸν

χρόνον,

ὅτ' ἐνθαδὶ Θέογρις ἠγωνίζετο. 140

ΘΕ. τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον·

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,

ὑμῶν τ' ἐραστῆς ὥς ἀληθῶς ὥστε καὶ

ἐν τοῖσι τοίχοις ἔγραφ' Ἀθηναῖοι καλοί.

ὁ δ' υἱός, ὃν Ἀθηναῖον ἐπεποιήμεθα, 145

ἦρα φαγεῖν ἀλλᾶντας ἐξ Ἀπατουρίων,

καὶ τὸν πατέρ' ἠντεβύλει βοηθεῖν τῇ πάτρῃ·

ὁ δ' ὥμοσε σπένδων βοηθήσειν ἔχων

στρατιὰν τοσαύτην, ὥστ' Ἀθηναίους ἐρεῖν

133. κεχήνετε Elms. edd. κεχήνατε (indic.) libri.

136. ἂν ἤμεν libri Dind. ἀπῆν ἂν vel ἂν ἦν ἂν Bl.

143. ὥς ἀληθῶς Dabr. Dind. ἢ ἀληθῆς R.

- ὅσον τὸ χρῆμα παρνόπων προσέρχεται. 150
- ΔΙ. 'κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι
ὦν εἶπας ἐνταυθὶ σὺ πλήν τῶν παρνόπων.
- ΘΕ. καὶ νῦν ὅπερ μαχιμώτατον Θρακῶν ἔθνος
ἔπεμψεν ὑμῖν. ΔΙ. τοῦτο μὲν γ' ἤδη σαφές. 155
- ΚΗ. οἱ Θράκες ἴτε δεῦρ', οὓς Θέωρος ἤγαγεν.
- ΔΙ. τουτὶ τί ἐστι τὸ κακόν; ΘΕ. 'Οδομάντων στρατός.
- ΔΙ. ποίων 'Οδομάντων; εἶπέ μοι, τουτὶ τί ἦν;
- ΘΕ. τούτοις ἐάν τις δύο δραχμὰς μισθὸν διδῶ,
καταπελτάσονται τὴν Βοιωτίαν ὅλην. 160
- ΔΙ. ὑποστένοι μέντ' ὁ θρανίτης λεώς,
ὁ σωσίπολις. οἴμοι τάλας ἀπόλλυμαι,
ὑπὸ τῶν 'Οδομάντων τὰ σκόροδα πορθούμενος.
οὐ καταβαλεῖτε τὰ σκόροδ'; ΘΕ. ὦ μοχθηρὲ σύ,
οὐ μὴ πρόσσει τούτοισιν ἐσκοροδισμένοις; 166
- ΔΙ. ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με
ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;
ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν
τοῖς Θραξὶ περὶ μισθοῦ. λέγω δ' ὑμῖν ὅτι 170
διοσημία 'στὶ καὶ ῥανὶς βέβληκέ με.
- ΚΗ. τοὺς Θράκας ἀπιέναι, παρεῖναι δ' εἰς ἔννην.
οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν.
- ΔΙ. οἴμοι τάλας μυττωτὸν ὅσον ἀπώλεσα.
ἀλλ' ἐκ Λακεδαίμονος γὰρ 'Αμφίθεος ὀδί. 175
χαῖρ' 'Αμφίθεε.

ΑΜΦΙΘΕΟΣ

- μήπω πρὶν ἄν γε στῶ τρέχων·
δεῖ γάρ με φεύγοντ' ἐκφυγεῖν 'Αχαρνέας.
- ΔΙ. τί δ' ἔστ'; ΑΜ. ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων
ἔσπευδον· οἱ δ' ὥσφροντα πρεσβῦταί τινες

- Ἀχαρνικοί, στιπτοὶ γέροντες πρίνινοι, 180
 ἀτεράμονες Μαραθωνομάχαι σφενδάμνινοι.
 ἔπειτ' ἀνέκραγον πάντες, ὦ μιαρώτατε,
 σπονδὰς φέρεις τῶν ἀμπέλων τετμημένων;
 καὶ τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·
 ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον καβόων. 185
- ΔΙ. οἱ δ' οὖν βοώντων· ἀλλὰ τὰς σπονδὰς φέρεις;
 ΑΜ. ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.
 αὗται μὲν εἰσι πεντέτεις. γεῦσαι λαβών.
 ΔΙ. αἰβοῦ. ΑΜ. τί ἔστιν; ΔΙ. οὐκ ἀρέσκουσίν μ', ὅτι 190
 ὄξουσι πίττης καὶ παρασκευῆς νεῶν.
 ΑΜ. σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών.
 ΔΙ. ὄξουσι χαῦται πρέσβων ἐς τὰς πόλεις
 ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.
 ΑΜ. ἀλλ' αὐταί τοί σοι τριακοντοίτιδες
 κατὰ γῆν τε καὶ θάλατταν. ΔΙ. ὦ Διονύσια, 195
 αὗται μὲν ὄξουσ' ἀμβροσίας καὶ νέκταρος
 καὶ μὴ ἔπιτηρεῖν σιτί' ἡμερῶν τριῶν,
 κὰν τῷ στόματι λέγουσι, βαῖν' ὅποι θέλεις.
 ταύτας δέχομαι καὶ σπένδομαι κακπίομαι,
 χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας. 200
 ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεὶς
 ἄξω τὰ κατ' ἀγροὺς εἰσιῶν Διονύσια.
 ΑΜ. ἐγὼ δὲ φείξομαί γε τοὺς Ἀχαρνέας.

ΧΟΡΟΣ. ΔΙΚΑΙΟΠΟΛΙΣ. ΘΥΓΑΤΗΡ

- ΧΟ. τῇδε πᾶς ἔπου, δῖωκε, καὶ τὸν ἄνδρα πυνθάνου στρ.
 τῶν ὁδοιπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον

194. ἀλλ' αὐταὶ τοί σοι Dobr. Bind. al. ἀλλ' αὐταὶ (σοι) σπονδαὶ
 libri.

197. μὴ ἔπιτηρεῖν· μηκέτι τηρεῖν Mein. μετρεῖν Naum.

ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μηνύσατε,
εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς
φέρων. 209

ἐκπέφευγ', οἴχεται φρουῶδος. οἴμοι τάλας τῶν
ἐτῶν τῶν ἐμῶν·

οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων ἀν-
θράκων φορτίον

ἠκολοίθουν Φαῦλλῳ τρέχων, ὥδε φαύλως ἂν ὁ
σπονδοφόρος οὗτος ὑπ' ἐμοῦ τότε διωκόμενος
ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίζατο.

νῦν δ', ἐπειδὴ στερρὸν ἤδη τοῦμόν ἀντικνήμιον ἀντ.
καὶ παλαιῷ Λακρατείδῃ τὸ σκέλος βαρύνεται, 220

οἴχεται. διωκτέος δέ· μὴ γὰρ ἐγχάνῃ ποτέ
μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνέας.
ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν
ἔσπεύσατο, 221

οἷσι παρ' ἐμοῦ πύλεμος ἐχθοδοπὸς αὖξεται τῶν
ἐμῶν χωρίων·

κοῦκ ἀνήσω, πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμπαγῶ
ὀξὺς ὀδυνηρὸς ἀνιαρὸς ἐπίκωπος, ἵνα 231
μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.

ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν βαλλήναδε
καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὐρεθῇ ποτέ· 235
ὥς ἐγὼ βάλλων ἐκεῖνον οὐκ ἂν ἐμπλήμην λίθοις.

ΔΙ. εὐφημεῖτε, εὐφημεῖτε.

ΧΟ. σίγα πᾶς. ἠκούσατ', ἄνδρες, ἄρα τῆς εὐφημίας;
οὗτος αὐτός ἐστιν ὃν ζητοῦμεν. ἀλλὰ δεῦρο πᾶς
ἐκποδῶν· θύσων γὰρ ἀνὴρ, ὥς ἔοικ', ἐξέρχεται. 240

221. ἐγχάνῃ libri. ἐγχάνοι Elms. edd.

238. σίγα. σίγα libri.

- ΔΙ. εὐφημεῖτε, εὐφημεῖτε.
 προίτω 'ς τὸ πρόσθεν ὀλίγον ἢ κανηφόρος·
 κατάθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπαρξώμεθα.
- ΘΥ. ὦ μήτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν, 245
 ἵν' ἔτνος καταχέω τοῦλατῆρος τουτουί.
- ΔΙ. καὶ μὴν καλόν γ' ἔστ'. ὦ Διόνυσε δέσποτα
 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ
 πέμψαντα καὶ θίσαντα μετὰ τῶν οἰκετῶν
 ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροῦς Διουνύσια, 250
 στρατιᾶς ἀπαλλαχθέντα· τὰς σπονδὰς δέ μοι
 καλῶς ξυνενεγκεῖν τὰς τριακοντούτιδας.
 ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλῇ καλῶς
 οἴσεις βλέπουσα θυμβροφάγον· ὥς μακάριος
 ὅστις σ' ὀπίσει.
 πρόβαινε κἂν τῶχλῳ φυλάττεσθαι σφόδρα,
 μή τις λαθὼν σου περιτράγῃ τὰ χρυσία.
 ἐγὼ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν· 261
 σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγους. πρόβα.
 Φαλῆς, ἑταῖρε Βακχίου, ξύγκωμε, νυκτοπερι-
 πλάινηθ',
 ἔκτῳ σ' ἔτει προσεῖπον ἐς τὸν δῆμον ἐλθὼν
 ἄσμενος,
 σπονδὰς ποιησάμενος ἑμαυτῷ, πραγμάτων τε καὶ
 μαχῶν
 καὶ Λαμάχων ἀπαλλαγείς. 270
 Φαλῆς Φαλῆς,
 ἐὰν μεθ' ἡμῶν ξυμπίῃς, ἐκ κραιπάλῃς
 ἔωθεν εἰρήνης ροφήσει τρύβλιον·
 ἢ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

242. προίτω 'ς Bl. Dind. προῖθ' ὡς libri. προῖθ' εἰς Elmsl. Mull.

278. ροφήσει Elmsl. edd. (Vesp. 814). ροφήσεις libri.

- ΧΟ. οὗτος αὐτός ἐστιν, οὗτος. 280
 βάλλε βάλλε βάλλε βάλλε,
 παῖε πᾶς τὸν μιάρων.
 οὐ βαλεῖς; οὐ βαλεῖς;
 ΔΙ. Ἡράκλεις, τουτὶ τί ἐστι; τὴν χύτραν συντρίψετε.
 ΧΟ. σὲ μὲν οὖν καταλεύσομεν, ὦ μιάρὰ κεφαλῇ. 285
 ΔΙ. ἀντὶ ποίας αἰτίας, ὦ χαρνέων γεραίτατοι;
 ΧΟ. τοῦτ' ἐρωτᾷς; ἀναίσχυντος εἶ καὶ βδελυρός,
 ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος 290
 σπείσάμενος εἶτα δύνασαι πρὸς ἑμ' ἀποβλέπειν.
 ΔΙ. ἀντὶ δ' ὧν ἐσπείσάμην ἀκούσατ', ἀλλ' ἀκούσατε.
 ΧΟ. σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χώσομεν
 τοῖς λίθοις. 295
 ΔΙ. μηδαμῶς πρὶν ἂν γ' ἀκούσῃτ'. ἀλλ' ἀνάσχεσθ'
 ὦγαθοί.
 ΧΟ. οὐκ ἀνασχήσομαι· μηδὲ λέγε μοι σὺ λόγον·
 ὥς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν 300
 κατατεμῶ τοῖσιν ἵππεῦσι καττύματα.
 σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακροῦς,
 ὅστις ἐσπείσω Λάκωσιν, ἀλλὰ τιμωρήσομαι.
 ΔΙ. ὦγαθοί, τοὺς μὲν Λάκωνας ἐκποδὼν ἐάσατε, 305
 τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπεί-
 σάμην.
 ΧΟ. πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν, εἴπερ ἐσπείσω
 γ' ἅπαξ
 οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὄρκος μένει;
 ΔΙ. οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκείμεθα,
 οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων.

292. ἀκούσατ', ἀλλ' Ham. οὐκ ἴσατ' R. οὐκ ἴσατε γε νοῖς.

307. πῶς δ' ἔτ' Elms. πῶς δὲ γ' libl.

- ΧΟ. οὐχ ἀπάντων, ὦ πανοῦργε; ταῦτα δὴ τολμᾷς
λέγειν 311
ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἴτ' ἐγὼ σου φείσομαι;
- ΔΙ. οὐχ ἀπάντων, οὐχ ἀπάντων· ἀλλ' ἐγὼ λέγων ὅδι
πόλλ' ἂν ἀποφῆναιμ' ἐκείλους ἔσθ' ἅ καδίκουμένους.
- ΧΟ. τοῦτο τοῦπος δεινὸν ἤδη καὶ ταραξικάρδιον, 315
εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν.
- ΔΙ. καὶν γε μὴ λέγω δίκαια μηδὲ τῷ πλήθει δοκῶ,
ὑπὲρ ἐπιξήνου θελήσω τὴν κεφαλὴν ἔχων λέγειν.
- ΧΟ. εἶπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται,
μὴ οὐ καταξαίνειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα;
- ΔΙ. οἶον αὖ μέλας τις ὑμῖν θυμάλωψ ἐπέζεσεν. 321
οὐκ ἀκούσεσθ'; οὐκ ἀκούσεσθ' ἐτεόν, ὦ χαρνηίδαι;
- ΧΟ. οὐκ ἀκουσόμεσθα δῆτα. ΔΙ. δεινὰ τᾶρα πείσομαι.
- ΧΟ. ἐξολοίμην, ἣν ἀκούσω. ΔΙ. μηδαμῶς ὦ χαρνηκοί.
- ΧΟ. ὥς τεθνήξων ἴσθι νυνί. ΔΙ. δῆξομᾶρ' ὑμᾶς ἐγὼ·
ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλτάτους·
ὥς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάξω λαβῶν.
- ΧΟ. εἶπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦπος, ἄνδρες δημόται,
τοῖς Ἀχαρνηκοῖσιν ἡμῖν; μὲν ἔχει τοῦ παιδίου
τῶν παρόντων ἔνδον εἶρξας; ἢ ἔτι τῷ θρασύ-
νεται; 330
- ΔΙ. βάλλετ', εἰ βούλεσθ'. ἐγὼ γὰρ τουτονὶ διαφθερῶ.
εἶσομαι δ' ὑμῶν τάχ' ὅστις αἰθράκων τι κήδεται.
- ΧΟ. ὥς ἀπωλομεσθ'. ὁ λάρκος δημότης ὃδ' ἔστ' ἐμός.
ἀλλὰ μὴ δράσης δὲ μέλλεις· μηδαμῶς ὦ μηδαμῶς.
- ΔΙ. ὥς ἀποκτενῶ, κέκραχθ'. ἐγὼ γὰρ οὐκ ἀκούσομαι.
- ΧΟ. ἀπολείς ἄρ' ὁμήλικα τόνδε φιλανθρακέα;
- ΔΙ. οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.

- ΧΟ. ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τόν τε Λακε-
 δαιμόνιον αὐτὸν ὅτι τῷ τρόπῳ σοῦστί φίλος·
 ὥς τόδε τὸ λαρκίδιον οὐ προδώσω ποτέ. 340
- ΔΙ. τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε.
- ΧΟ. οὐτοί σοι χαμαί, καὶ σὺ κατάθου πάλιν τὸ ξίφος.
- ΔΙ. ἀλλ' ὅπως μὴ ἔν τοῖς τρίβωσιν ἐγκάθηνται που
 λίθοι.
- ΧΟ. ἐκσέσεισται χαμᾶζ'. οὐχ ὁρᾷς σειόμενον;
 ἀλλὰ μή μοι πρόφασιν, ἀλλὰ κατάθου τὸ βέλος.
 ὥς ὅδε γε σειστὸς ἅμα τῇ στροφῇ γίγνεται. 346

ΔΙΚΑΙΟΠΟΛΙΣ. ΧΟΡΟΣ

- ΔΙ. ἐμέλλετ' ἄρα πάντως ἀνήσειν τῆς βοῆς,
 ὀλίγου δ' ἀπέθανον ἄνθρακες Παρνήσιοι,
 καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.
 ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνήν 350
 ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία.
 δεινὸν γὰρ οὕτως ὁμφακίαν πεφυκέναι
 τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν
 ἐθέλειν τ' ἀκοῦσαι μὴδὲν ἴσον ἴσῳ φέρον,
 ἐμοῦ θέλοντος ὑπὲρ ἐπιξήνου λέγειν 355
 ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω·
 καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.
- ΧΟ. τί οὖν οὐ λέγεις, ἐπίξηνον ἐξευεγκῶν θύραζ', στρ.
 ὃ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις;
 πάνυ γὰρ ἔμεγε πόθος ὃ τι φρονεῖς ἔχει. 360
 ἀλλ' ἥπερ αὐτὸς τὴν δίκην διωρίσω,

339. ὅτι· al. ὃ τι. φίλος R edd. φίλον plur libri Bl.

347. πάντως Dobr. πάντες libri. ἀνήσειν τῆς βοῆς Dobr. Meim. Bl.
 ἀνασεύειν βοῆς libri. βοήν Dind. al. βοάα C.

θεῖς δεῦρο τοῦπίξηνον ἐγχείρει λέγειν.

- ΔΙ. ἰδοὺ θέασαι, τὸ μὲν ἐπιξηνον τοδί,
 ὃ δ' ἀνὴρ ὃ λέξων οὐτοσὶ τυννουτοσί.
 ἀμέλει μὰ τὸν Δί' οὐκ ἐνασπιδώσομαι,
 λέξω δ' ὑπὲρ Λακεδαιμονίων ἅ μοι δοκεῖ.
 καίτοι δέδοικα πολλά· τοὺς τε γὰρ τρόπους 370
 τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα,
 εἴαν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν
 ἀνὴρ ἀλαζὼν καὶ δίκαια κᾶδिका·
 κἀνταῦθα λαιθάιουσ' ἀπεμπολώμενοι·
 τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς ὅτι 375
 οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακεῖν.
 αὐτός τ' ἐμαυτὸν ὑπὸ Κλέωνος ἄπαθον
 ἐπίσταμαι διὰ τὴν πέρυσι κωμωδίαν.
 εἰσελκύσας γάρ μ' ἐς τὸ βουλευτήριον
 διέβαλλε καὶ ψευδῇ κατεγλώττιζέ μου 380
 κἀκυκλοβόρει κᾶπλυνεν, ὥστ' ὀλίγου πάνυ
 ἀπωλόμην μολυνοπραγμονούμενος.
 νῦν οὖν με πρῶτον πρὶν λέγειν εὔσατε
 ἐνσκευάσασθαί μ' οἶον ἀθλιώτατον.

- ΧΟ. τί ταῦτα στρέφει τεχιάζεις τε καὶ πορίζεις
 τριβᾶς; ἀντ.

λαβὲ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου
 σκοτοδασυπυκνιότριχέ τιν' Ἀἶδος κυνὴν· 390
 εἴτ' ἐξάλοιγε μηχανὰς τὰς Σισύφου,
 ὥς σκῆψιν ἀγῶν οὗτος οὐκ ἐσδέξεται.

- ΔΙ. ᾧρα ὅστιν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν,
 καὶ μοι βαδιστέ' ἐστὶν ὥς Εὐριπιδην.
 παῖ παῖ.

ΘΕΡΑΠΩΝ

- τίς οὗτος; ΔΙ. ἔνδον ἐστ' Εὐριπίδης; 395
 ΘΕ. οὐκ ἔνδον, ἔνδον ἐστίν, εἰ γνώμην ἔχεις.
 ΔΙ. πῶς ἔνδον εἶτ' οὐκ ἔνδον; ΘΕ. ὀρθῶς ᾧ γέρον.
 ὁ νοῦς μὲν ἔξω ξυλλέγων ἐπύλλια
 οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ
 τραγωδίαν. ΔΙ. ᾧ τρισμακάρι' Εὐριπίδῃ, 400
 ὅθ' ὁ δοῦλος οὕτως σοφῶς ὑποκρίνεται.
 ἐκκάλεσον αὐτόν. ΘΕ. ἀλλ' ἀδύνατον. ΔΙ. ἀλλ'
 ὅμως·
 οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν.
 Εὐριπίδῃ, Εὐριπίδιον,
 ὑπάκουσον, εἴπερ πάποτ' ἀνθρώπων τινί· 405
 Δικαιόπολις καλεῖ σε Χολλείδης, ἐγώ.

ΕΥΡΙΠΙΔΗΣ

- ἀλλ' οὐ σχολή.
 ΔΙ. ἀλλ' ἐκκυκλήθητ'. ΕΤ. ἀλλ' ἀδύνατον. ΔΙ. ἀλλ'
 ὅμως.
 ΕΤ. ἀλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή.
 ΔΙ. Εὐριπίδῃ, ΕΤ. τί λέλακας; ΔΙ. ἀναβάδην
 ποιεῖς, 410
 ἐξὸν καταβάδην; οὐκ ἐτὸς χωλοὺς ποιεῖς.
 ἀτὰρ τί τὰ ῥάκι' ἐκ τραγωδίας ἔχεις,
 ἐσθῆτ' ἐλεινὴν; οὐκ ἐτὸς πτωχοὺς ποιεῖς.
 ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδῃ,
 δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος. 415

396. οὐκ ἔνδον. οὐκ ἔνδον ᾧ ἐστ' ἔνδον Cob.

406. καλεῖ σε. καλῶ σ' ὁ Cob. Mein. Hold.

415. τι τοῦ· τί του Müll. Mein.

- δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν·
 αὕτη δὲ θάνατον, ἣν κακῶς λέξω, φέρει.
- ΕΥ. τὰ ποῖα τρύχη; μῶν ἐν οἷς Οἰνεὺς ὁδὶ
 ὁ δίσποτμος γεραιὸς ἠγωνίζετο;
- ΔΙ. οὐκ Οἰνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου. 420
- ΕΥ. τὰ τοῦ τυφλοῦ Φοῖνικος; ΔΙ. οὐ Φοῖνικος, οὐ·
 ἀλλ' ἕτερος ἦν Φοῖνικος ἀθλιώτερος.
- ΕΥ. ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;
 ἀλλ' ἢ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις;
- ΔΙ. οὐκ, ἀλλὰ τοίτου πολὺ πολὺ πτωχιστέρου. 425
- ΕΥ. ἀλλ' ἢ τὰ δυσπινῇ θέλεις πεπλώματα
 ἃ Βελλεροφόντης εἶχ' ὁ χωλὸς οὔτοσί;
- ΔΙ. οὐ Βελλεροφόντης· ἀλλὰ μὴν κάκεῖνος ἦν
 χωλός, προσαιτῶν, στωμύλος, δεινὸς λέγειν.
- ΕΥ. οἶδ' ἄνδρα, Μυσὸν Τήλεφον. ΔΙ. ναὶ Τήλεφον·
 τούτου δὸς, ἀντιβολῶ σέ μοι τὰ σπάργανα. 431
- ΕΥ. ὦ παῖ δὸς αὐτῷ Τηλέφου ῥακώματα.
 κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν
 μεταξὺ τῶν Ἴνοῦς. ἰδοὺ ταυτὶ λαβέ.
- ΔΙ. ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ. 435
 ἐνσκευάσασθαί μ' οἶον ἀθλιώτατον.
 Εὐριπίδῃ, 'πειδήπερ ἐχαρίσω ταδί,
 κάκεῖνά μοι δὸς τὰκόλουθα τῶν ῥακῶν,
 τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον.
 δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον, 440
 εἶναι μὲν ὅσπερ εἰμί, φαίνεσθαι δὲ μὴ·
 τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἰμ' ἐγώ,
 τοὺς δ' αὖ χορευτὰς ἠλιθίους παρεστάναι,
 ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω.

- ΕΥ. δώσω· πυκνῇ γὰρ λεπτὰ μηχανᾷ φρενί. 445
 ΔΙ. εὐδαιμονοίης, Τηλέφῳ δ' ἄγὼ φρονῶ.
 εὖ γ'· οἶον ἤδη ῥηματίων ἐμπίμπλαμαι
 ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.
 ΕΥ. τουτὶ λαβὼν ἄπελθε λαΐνων σταθμῶν.
 ΔΙ. ὦ θύμ', ὁρᾷς γὰρ ὥς ἀπωθοῦμαι δόμων 450
 πολλῶν δεόμενος σκευαρίων· νῦν δὲ γενοῦ
 γλίσχρος προσαιτῶν λιπαρῶν τ'. Εὐριπίδη,
 δός μοι σπυρίδιον διακεκαυμένον λύχνῳ.
 ΕΥ. τί δ' ὦ τάλας σε τοῦδ' ἔχει πλέκους χρέος;
 ΔΙ. χρέος μὲν οὐδέν, βούλομαι δ' ὅμως λαβεῖν. 455
 ΕΥ. λυπηρὸς ἴσθ' ὦν καποχώρησον δόμων.
 ΔΙ. φεῦ· εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.
 ΕΥ. ἄπελθε νῦν μοι. ΔΙ. μᾶλλά μοι δὸς ἐν μόνον,
 κοτυλίσκιον τὸ χεῖλος ἀποκεκρουμένον.
 ΕΥ. φθείρου λαβὼν τόδ'· ἴσθ' ὀχληρὸς ὦν δόμοις. 460
 ΔΙ. οὐπω μὰ Δί' οἴσθ' οἷ' αὐτὸς ἐργάζει κακά.
 ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,
 δός μοι χυτρίδιον σφογγίῳ βεβυσμένον.
 ΕΥ. ὦνθρωπ', ἀφαιρήσει με τὴν τραγωδίαν.
 ἄπελθε ταυτηνὶ λαβὼν. ΔΙ. ἀπέρχομαι. 465
 καίτοι τί δράσω; δεῖ γὰρ ἐνὸς οὗ μὴ τυχῶν
 ἀπόλωλ'. ἄκουσον, ὦ γλυκύτατ' Εὐριπίδη·
 τουτὶ λαβὼν ἄπειμι κού πρόσειμ' ἔτι·
 ἐς τὸ σπυρίδιον ἰσχνά μοι φυλλεῖα δός.
 ΕΥ. ἀπολεῖς μ'. ἰδοὺ σοι. φροῦδά μοι τὰ δράματα.
 ΔΙ. ἀλλ' οὐκέτ', ἀλλ' ἄπειμι. καὶ γὰρ εἰμ' ἄγαν 471
 ὀχληρὸς, οὐ δοκῶν με κοιράνους στυγεῖν.

448. ἀτάρ· αὐτάρ R.

463. σφογγίῳ· σπογγίῳ R.

οἶμοι κακοδαίμων, ὥς ἀπόλωλ'. ἐπελαθόμην
ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα.

Εὐριπίδιον, ᾧ γλυκύτατον καὶ φίλτατον, 475
κάκιςτ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,
πλὴν ἐν μόνον, τουτὶ μόνον τουτὶ μόνον,
σκάνδικά μοι δὸς μητρόθεν δεδεγμένος.

ΕΤ. ἀνὴρ ὑβρίζει· κλῆε πηκτὰ δωμάτων.

ΔΙ. ὦ θύμ', ἄνευ σκάνδικος ἐμπορευτέα, 480
ἄρ' οἶσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν;
πρόβαινε νῦν, ὦ θυμέ· γραμμὴ δ' αὐτῇ
ἔστηκας; οὐκ εἰ καταπιὼν Εὐριπίδην;
ἐπήνεσ'· ἄγε νυν, ὦ τάλαινα καρδία, 485
ἄπελθ' ἐκείσε, κᾶτα τὴν κεφαλὴν ἐκεῖ
παράσχεις εἰποῦς' ἅττ' ἂν αὐτῇ σοι δοκῇ.
τόλμησον, ἴθι, χώρησον· ἄγαμαι καρδίας.

ΧΟ. τί δράσεις; τί φήσεις; ἀλλ' ἴσθι νυν 490
ἀναίσχυντος ὦν σιδηροῦς τ' ἀνὴρ,
ὅστις παρασχὼν τῇ πόλει τὸν αὐχένα
ἅπασι μέλλεις εἰς λέγειν τᾶναντία.
ἀνὴρ οὐ τρέμει τὸ πρᾶγμ'. εἰά νυν, 495
ἐπειδὴπερ αὐτὸς αἰρεῖ, λέγε.

ΔΙ. μή μοι φθονήσῃτ' ἄνδρες οἱ θεώμενοι,
εἰ πτωχὸς ὦν ἔπειτ' ἐν Ἀθηναίοις λέγειν
μέλλω περὶ τῆς πόλεως, τρυγφδίαν ποιῶν.
τὸ γὰρ δίκαιον οἶδε καὶ τρυγφδία. 500
ἐγὼ δὲ λέξω δεινὰ μὲν δίκαια δέ.
οὐ γάρ με νῦν γε διαβαλεῖ Κλέων ὅτι
ξένων παρόντων τὴν πόλιν κακῶς λέγω.
αὐτοὶ γάρ ἐσμεν οὐπὶ Ληναίφ τ' ἀγῶν,
κοῦπω ξένοι πάρεισιν· οὔτε γὰρ φόροι 505

ἤκουσιν οὐτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι·
 ἀλλ' ἐσμέν αὐτοὶ νῦν γε περιεπτισμένοι·
 τοὺς γὰρ μετοίκους ἄχυντα τῶν ἀστῶν λέγω.
 ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,
 καὐτοῖς ὁ Ποσειδῶν σὺν πλὴ Ταινάρῳ θεὸς 510
 σείσας ἥπασιν ἐμβάλοι τὰς οἰκίας·
 κάμοι γὰρ ἐστὶν ἀμπέλια κεκομμένα.
 ἀτάρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,
 τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;
 ἡμῶν γὰρ ἄνδρες, οὐχὶ τὴν πόλιν λέγω, 515
 μέμνησθε τοῦθ' ὅτι οὐχὶ τὴν πόλιν λέγω,
 ἀλλ' ἀνδράρια μοχθηρά, παρακεκομμένα,
 ἄτιμα καὶ παράσημα καὶ παράξενα,
 ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια·
 κεῖ που σίκυον ἴδοιεν ἢ λαγῳδιον 520
 ἢ χοιρίδιον ἢ σκόροδον ἢ χύνδρους ἄλλας,
 ταῦτ' ἦν Μεγαρικὰ καπέπρατ' αὐθημερόν.
 καὶ ταῦτα μὲν δὴ σμικρὰ καπιχώρια,
 πόρνην δὲ Σιμαίθαν ἰόντες Μέγαράδε
 νεανῖαι κλέπτουσι μεθυσοκότταβοι· 525
 καὶ οἱ Μεγαρῆς ὀδύναις πεφνσιγγωμένοι
 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο·
 κακεῖθεν ἀρχὴ τοῦ πολέμου κατερράγη
 Ἑλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.
 ἐντεῦθεν ὀργῇ Περικλέης οὐλύμπιος 530
 ἤστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,
 ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους,
 ὥς χρὴ Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ

512. ἀμπέλια. τἀμπέλια Mein. Müll.

521. χύνδρους ἄλλας. ἄλλος vulg.

533. μήτε γῇ. μήτ' ἐν γῇ libel.

μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ μένειν.
 ἐντεῦθεν οἱ Μεγαρήs, ὅτε δὴ 'πείνων βιάδην, 535
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως
 μεταστραφείη τὸ διὰ τὰς λαικαστρίας·
 οὐκ ἠθέλομεν δ' ἡμεῖs δεομένων πολλάκις.
 κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.
 ἐρεῖ τις, οὐ χρῆν· ἀλλὰ τί ἐχρῆν εἶπατε. 540
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,
 καθῆσθ' ἂν ἐν δόμοισιν; ἢ πολλοῦ γε δεῖ·
 καὶ κάρτα μέντ' αὖ εὐθέως καθεῖλκετε
 τριακοσίας ναῦs, ἣν δ' ἂν ἡ πόλις πλέα 545
 θορύβου στρατιωτῶν, περὶ τριηράρχου βοῆs,
 μισθοῦ διδομένου, παλλαδίων χρυσουμένων,
 στοᾶs στεναχούσης, σιτίων μετρουμένων,
 ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων
 σκοροδῶν ἐλαῶν κρομμύων ἐν δικτύοις, 550
 στεφάνων τριχίδων αὐλητρίδων ὑπωπίων·
 τὸ νεώριον δ' αὖ κωπέων πλατουμένων,
 τύλων ψοφούντων, θαλαμιῶν τροπουμένων,
 αὐλῶν κελευστῶν νιγλάρων συριγμάτων.
 ταῦτ' οἶδ' ὅτι ἂν ἔδρατε· τὸν δὲ Τήλεφον 555
 οὐκ οἶόμεσθα; νοῦs ἄρ' ἡμῖν οὐκ ἔνι.

ΗΜΙΧΟΡΙΟΝ

ἄληθες, ὠπίτριπτε καὶ μιαρῶτατε;
 ταυτὶ σὺ τολμᾶs πτωχὸs ὦν ἡμᾶs λέγειν,
 καὶ συκοφάντης εἴ τις ἦν ὠνείδισας;

ΗΜΙΧΟΡΙΟΝ

νῆ τὸν Ποσειδῶ καὶ λέγει γ' ἄπερ λέγει 560
 δίκαια πάντα κούδεν αὐτῶν ψεύδεται.

ΗΜ. εἴτ' εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρήν;
 ἀλλ' οὐδὲ χαίρων ταῦτα τολμήσει λέγειν.

ΗΜ. οὗτος σὺ ποῖ θεῖς; οὐ μενεῖς; ὥς εἰ θενεῖς
 τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα. 565

ΗΜ. ἰὼ Λάμαχ', ὦ βλέπων ἀστραπᾶς,
 βοήθησον, ὦ γοργολόφα, φανείς,
 ἰὼ Λάμαχ', ὦ φίλ' ὦ φυλέτα·
 εἴτε τις ἔστι ταξίαρχος ἢ στρατηγὸς ἢ
 τειχομάχας ἀνὴρ, βοηθησάτω 570
 τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος.

ΛΑΜΑΧΟΣ

ΛΑ. πόθεν βοῆς ἤκουσα πολεμιστηρίας;
 ποῖ χρὴ βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;
 τίς Γοργόν' ἐξήγειρεν ἐν τοῦ σάγματος;

ΔΙ. ὦ Λάμαχ' ἥρως, τῶν λόφων καὶ τῶν λόχων. 575

ΗΜ. ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι
 ἄπασαν ἡμῶν τὴν πόλιν κακορροθεῖ;

ΛΑ. οὗτος σὺ τολμᾶς πτωχὸς ὦν λέγειν τάδε;

ΔΙ. ὦ Λάμαχ' ἥρως ἀλλὰ συγγνώμην ἔχε,
 εἰ πτωχὸς ὦν εἰπὸν τι κάστωμυλάνην.

ΛΑ. τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς; ΔΙ. οὐκ οἶδά πω·
 ὑπὸ τοῦ δέους γὰρ τῶν ὅπλων εἰλιγγιῶ. 581
 ἀλλ' ἀντιβολῶ σ', ἀπένεγκέ μου τὴν μορμόνα.

ΛΑ. ἰδοῦ. ΔΙ. παράθες νυν ὑπτίαν αὐτὴν ἐμοί.

ΛΑ. κεῖται. ΔΙ. φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ
 πτερόν.

563. οὐδέ. οὐ τι Bentr. Mein. al.

580. οὐκ οἶδά πω· libri. οὐκ οἶδα. Λ. πῶ; Bergk. Müll.

- ΛΑ. τουτὶ πτίλον σοι. ΔΙ. τῆς κεφαλῆς νύν μου
λαβοῦ, 585
ἵν' ἐξεμέσω· βδελύττομαι γὰρ τοὺς λόφους.
- ΛΑ. οὗτος τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν;
πτίλον γάρ ἐστιν - ΔΙ. εἶπέ μοι, τίνος ποτε
ὄρνιθός ἐστιν; ἄρα κομπολακίθου;
- ΛΑ. οἷμ' ὡς τεθνήξεις. ΔΙ. μηδαμῶς, ὦ Λάμαχε· 590
οὐ γὰρ κατ' ἰσχύν ἐστιν· εἰ δ' ἰσχυρὸς εἶ,
τί μ' οὐκ ἀπεψίλωσας; εὖοπλος γὰρ εἶ.
- ΛΑ. ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὢν;
ΔΙ. ἐγὼ γάρ εἰμι πτωχός; ΛΑ. ἀλλὰ τίς γὰρ εἶ;
ΔΙ. ὅστις; πολίτης χρηστός, οὐ σπουδαρχίδης, 595
ἀλλ' ἐξ ὅτου περ ὁ πόλεμος στρατωνίδης,
σὺ δ' ἐξ ὅτου περ ὁ πόλεμος μισθαρχίδης.
- ΛΑ. ἐχειροτόνησαν γάρ με· ΔΙ. κόκκυγές γε τρεῖς.
ταῦτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσάμην,
ὁρῶν πολιοὺς μὲν ἄνδρας ἐν ταῖς τάξεσιν, 600
νεανίας δ' οἶος σὺ διαδεδρακότας,
τοὺς μὲν ἐπὶ Θρακῆς μισθοφοροῦντας τρεῖς
δραχμάς,
Τισαμενοφαινίππους, Πανουργιππαρχίδας·
ἐτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαόσιν
Γερητοθεοδώρους, Διομειαλαζόιαν, 605
τοὺς δ' ἐν Καμαρίνῃ καὶν Γέλα καὶν Καταγέλα.
- ΛΑ. ἐχειροτονήθησαν γάρ. ΔΙ. αἴτιον δὲ τί
ὑμᾶς μὲν αἰεὶ μισθοφορεῖν ἀμηγέπη,
τωνδὲ δὲ μηδέν; ἐτεόν, ὦ Μαριλάδη,
ἤδη πεπρέσβευκας σὺ πολιοὺς ὢν ἀνὴρ; 610

591. ἐστιν· σούστιν Mein. Mull.

601. οἶος σὺ Mein. Lind. al. οἶους σὺ libri. οἶους σὺ Hold.

610. ἀνὴρ Bl. ἐνὶ R vid. com.

ἀνένευσε· καίτοι γ' ἐστὶ σώφρων κἀργάτης.
 τί δ' Ἀνθράκυλλος ἢ Εὐφορίδης ἢ Πρινίδης;
 εἰδέν τις ὑμῶν τὰ κβάταν' ἢ τοὺς Χαόνας;
 οὐ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,
 οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρῶτην ποτέ, 615
 ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας,
 ἅπαντες ἐξίστω παρήνουν οἱ φίλοι.

ΛΑ. ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά;

ΔΙ. οὐ δῆτ', εἰ μὴ μισθοφορῇ γε Λάμαχος.

ΛΑ. ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις 620
 αἰεὶ πολεμήσω καὶ ταράξω πανταχῇ
 καὶ ναυσὶ καὶ πεζοῖσι κατὰ τὸ καρτερόν.

ΔΙ. ἐγὼ δὲ κηρύττω γε Πελοποννησίοις
 ἅπασι καὶ Μεγαρεῦσι καὶ Βοιωτίοις
 πωλεῖν ἀγοράζειν πρὸς ἐμέ, Λαμάχῳ δὲ μή. 625

ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ

ἀνὴρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μετα-
 πείθει
 περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς ἀνα-
 παίστοις ἐπίωμεν.

ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσ-
 καλος ἡμῶν,
 οὐπω παρέβη πρὸς τὸ θέατρον λέξων ὥς δεξιός
 ἐστίν·

διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθηναίοις
 ταχυβούλοις, 630
 ὥς κωμῳδεῖ τὴν πόλιν ἡμῶν καὶ τὸν δῆμον
 καθυβρίζει,

ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους μετα-
βούλους.

φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ
ποιητής,

παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λίσαν ἐξαπα-
τᾶσθαι,

μηδ' ἥδεσθαι θωπευομένους μηδ' εἶναι χαυνο-
πολίτας. 635

πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις
ἐξαπατῶντες

πρώτον μὲν ἰοστεφάνους ἐκάλουν· κάπειδὴ τοῦτό
τις εἴποι,

εἰθὺς διὰ τοὺς στεφάνους ἐπ' ἄκρων τῶν πυγιδίων
ἐκάθησθε.

εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν
Ἀθήνας,

ἤρρετο πᾶν ἂν διὰ τὰς λιπαράς, ἀφύων τιμὴν
περιάψας. 640

ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν
γεγένηται,

καὶ τοὺς δήμους ἐν ταῖς πόλεσιν δείξας ὥς
δημοκρατοῦνται.

τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν
ἀπάγοντες

ἥξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν
ἄριστον,

ὅστις παρεκινδύνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ
δίκαια. 645

634. παύσας. πείσας Reisk. Bl.

635. μηδ'...μηδ' (Mein.) Bl. μήθ'...μήτ' vulg.

641. αἴτιος. ἄξιος Bl.

οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω
κλέος ἦκει,

ὅτε καὶ βασιλεύς, Λακεδαιμονίων τὴν πρεσβείαν
βασανίζων,

ἠρώτησεν πρῶτα μὲν αὐτοὺς πότεροι ταῖς ναυσὶ
κρατοῦσιν,

εἶτα δὲ τοῦτον τὸν ποιητὴν ποτέρους εἶποι κακὰ
πολλά·

τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βελτίους
γεγενῆσθαι

κὰν τῷ πολέμῳ πολὺ νικήσειν τοῦτον ^{ὧς} ξύμβουλον
ἔχοντας. 650

διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προ-
καλοῦνται

καὶ τὴν Αἴγιναν ἀπαιτοῦσιν· καὶ τῆς νήσου
μὲν ἐκείνης

οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν
ἀφέλωνται.

ἀλλ' ὑμεῖς τοι μή ποτ' ἀφήθ'. ὥς κωμωδήσει
τὰ δίκαια· 655

φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγάθ', ὥστ'
εὐδαίμονας εἶναι,

οὐ θωπεύων οὐδ' ὑποτείνων μισθοὺς οὐδ' ἐξαπα-
τύλλων,

οὐδὲ πανουργῶν οὐδὲ κατάρδων, ἀλλὰ τὰ βέλ-
τιστα διδάσκων.

πρὸς ταῦτα Κλέων καὶ παλαμάσθω

καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω. 660

τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον

ξύμμαχον ἔσται, κοῦ μή ποθ' ἄλῶ
 περὶ τὴν πόλιν ὧν ὥσπερ ἐκεῖνος
 δειλὸς καὶ λακαταπύγων.

στρ. δεῦρο Μοῦσ' ἐλθὲ φλεγυρὰ πυρὸς ἔχουσα μένος
 ἔντονος Ἀχαρνική, 665
 οἶον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ'
 ἐρεθιζόμενος οἰρίᾳ ῥιπίδι,
 ἥνικ' ἂν ἐπαιθρακίδες ὥσι παρακείμεναι, 670
 οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,
 οἱ δὲ μάττωσιν, οὕτω σοβαρὸν ἔλθε μέλος εὐτονον
 ἀγροικότερον
 ὥς ἐμὲ λαβοῦσα τὸν δημότην. 675

οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει·
 οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχήσαμεν
 γηροβοσκούμεσθ' ἵφ' ὑμῶν, ἀλλὰ δεινὰ πύσχομεν,
 οἵτινες γέροντας ἄνδρας ἐμβαλόντες ἐς γραφὰς
 ὑπὸ νεανίσκων ἐᾶτε καταγελαῖσθαι ῥητόρων, 680
 οἷδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηλημένους,
 οἷς Ποσειδῶν ἀσφάλειός ἐστιν ἡ βακτηρία·
 τοιθορύζοντες δὲ γήρα τῷ λίθῳ προσέεσταμεν,
 οὐχ ὀρώντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.
 ὁ δὲ νεαιίας ἑαυτῷ σπουδάσας ξυνηγορεῖν 685
 ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥή-
 μασιν·
 κατ' ἀνελκύσας ἐρωτᾷ σκανδάληθρ' ἱστὰς ἐπῶν
 ἄνδρα Τιθωνὸν σπαράττων καὶ ταραάττων καὶ
 κυκῶν.
 ὁ δ' ὑπὸ γήρως μασταρίζει, κατ' ὀφλῶν ἀπέρχεται·

674. ἀγροικότερον. ἀγροικότενον R. al. Mein. Mull.

εἶτα λύζει καὶ δακρύει καὶ λέγει πρὸς τοὺς φίλους
οὐ μ' ἐχρῆν σορὸν πρίασθαι τοῦτ' ὀφλῶν ἀπέρ-
χομαι. 691

ταῦτα πῶς εἰκότα, γέροντ' ἀπολέσαι πολὺν ἄνδρα
περὶ κλεψύδραν, 692
πολλὰ δὴ ξυμπονήσαντα καὶ θερμὸν ἀπομορξά-
μενον ἀνδρικὸν ἰδρῶτα δὴ καὶ πολύν, 695
ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;
εἶτα, Μαραθῶνι μὲν ὅτ' ἡμεν, ἐδιώκομεν·
ὡς δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα,
καὶ πρὸς ἀλίσκόμεθα. 700
πρὸς τάδε τίς ἀντερεῖ Μαρψίας;

τῷ γὰρ εἰκὸς ἄνδρα κυφὸν ἡλίκον Θουκυδίδην
ἐξολέσθαι ξυμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,
τῷδε τῷ Κηφισοδήμῳ τῷ λάλῳ ξυνηγόρῳ; 705
ὥστ' ἐγὼ μὲν ἡλέησα καὶ πεμορξάμην ἰδὼν
ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον
ὅς μ' αὖ τὴν Δήμητρ', ἐκεῖνος ἡνίκ' ἦν Θουκυδίδης,
οὐδ' ἂν αὐτὴν τὴν Ἀχαιᾶν ῥαδίως ἡιέσχετ' ἂν,
ἀλλὰ κατεπάλαισε μέντ' αὖ πρῶτον Εὐάθλους
δέκα, 710
κατεβόησε δ' ἂν κεκραγὼς τοξότας τρισχιλίους,
περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς
ξυγγενεῖς.

ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἐᾷθ' ὕπνου λαχεῖν,
ψηφίσασθε χωρὶς εἶναι τὰς γραφάς, ὅπως ἂν ἢ
τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος, 715
τοῖς νέοις δ' εὐρύπρωκτος καὶ λαλὸς χῶ Κλεινίου,

κάξελαύνειν χρή τὸ λοιπόν, κὰν φύγῃ τις ζημιόυν,
τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέῳ.

ΔΙΚΑΙΟΠΟΛΙΣ. ΧΟΡΟΣ

- ΔΙ. ὄροι μὲν ἀγορᾶς εἰσιν οἷδε τῆς ἐμῆς.
ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις 710
ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις,
ἐφ' ᾧτε πωλεῖν πρὸς ἐμέ, Λαμάχῳ δὲ μή.
ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι
τρεῖς τοὺς λαχόντας τούσδ' ἱμάντας ἐκ Λεπρῶν,
ἐνταῖθα μήτε συκοφάντης εἰσίτω 725
μήτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνὴρ.
ἐγὼ δὲ τὴν στήλην καθ' ἣν ἐσπείσάμην
μέτειμι, ἵνα στήσω φανεράν ἐν τᾷγορᾷ.

ΑΝΗΡ ΜΕΓΑΡΕΥΣ. ΚΟΡΑ

- ΜΕ. ἀγορὰ 'ν Ἀθάναις χαῖρε Μεγαρεῦσιν φίλα.
ἐπόθουν 'τυ ναὶ τὸν φίλιον ἄπερ ματέρα. 730
ἀλλ', ὦ πονηρὰ κώρι' ἀθλίῳ πατρός,
ἄμβατε ποττὰν μᾶδδαν, αἶ χ' εὖρητέ πα.
ἀκούετε δῆ, ποτέχετ' ἐμὴν τὰν γαστέρα·
πότερα πεπρᾶσθαι χρήδδετ' ἢ πεινῆν κακῶς;
ΚΟ. πεπρᾶσθαι πεπρᾶσθαι. 735
ΜΕ. ἐγώνγα καὐτός φامي. τίς δ' οὕτως ἄνους
ὅς ὑμέ κα πρίαιτο φανεράν ζαμίαν;
ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μαχανά.
χοίρως γὰρ ὑμέ σκευασας φασὼ φέρειν.
περίθεσθε τάσδε τὰς ὀπλὰς τῶν χοιρίων. 740
ὅπως δὲ δοξεῖτ' εἵμεν ἐξ ἀγαθὰς ὑός·

740. τῶν χοιρίων. τὼς χοιρία Bl. τῶν χοιρίων Meib.

ὥς ναὶ τὸν Ἑρμᾶν, αἵπερ ἰξεῖτ' οἴκαδ' ἄπρατα, πειρασεῖσθε τὰς λιμῶ κακῶς.
 ἀλλ' ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία,
 κῆπυιεν ἐς τὸν σάκκον ὧδ' ἐσβαίνετε· 745
 ὅπως δὲ γρυλλιξεῖτε καὶ κοίξετε

χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν.

ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα. ζ'

Δικαιοπόλι, ἥ λῆς πρίασθαι χοιρία;

ΔΙ. τί ἀνὴρ Μεγαρικός; ΜΕ. ἀγορασοῦντες ἵκομεν.

ΔΙ. πῶς ἔχετε; ΜΕ. διαπεινᾶμες ἀεὶ ποττὸ πῦρ. 751

ΔΙ. ἀλλ' ἡδύ τοι νῆ τὸν Δί', ἣν αὐλὸς παρῇ.

τί δ' ἄλλο πρᾶττεθ' οἱ Μεγαρῆς νῦν; ΜΕ. οἶα δῆ.

ὅκα μὲν ἐγὼν τηνῶθεν ἐμπορευόμεν,

ἄνδρες πρόβουλοι τοῦτ' ἔπρασσον τῇ πόλι, 755

ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα.

ΔΙ. αὐτίκ' ἄρ' ἀπηλλάξεσθε πραγμάτων. ΜΕ. σά
 μάν; 758

ΔΙ. τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σῖτος ὦνιος;

ΜΕ. παρ' ἀμὲ πολυτίματος, ἄπερ τοὶ θεοί. 759

ΔΙ. ἄλας οὖν φέρεις; ΜΕ. οὐχ ὑμὲς αὐτῶν ἄρχετε;

ΔΙ. οὐδὲ σκόροδα; ΜΕ. ποῖα σκόροδ'; ὑμὲς τῶν ἀεί,

ὅκκ' ἐσβάλητε, τὼς ἀρουραῖοι μύες

πάσσακι τὰς ἄγλιθας ἐξορύσσετε

ΔΙ. τί δαὶ φέρεις; ΜΕ. χοίρους ἐγίνυγα μυστικάς.

ΔΙ. καλῶς λέγεις· ἐπιδείξον. ΜΕ. ἀλλὰ μὲν καλαί.

ἄντεινον αἱ λῆς· ὥς παχεῖα καὶ καλά. 766

ΔΙ. τουτὶ τί ἦν τὸ πρᾶγμα; ΜΕ. χοῖρος ναὶ Δία.

ΔΙ. τί λέγεις σύ; ποδαπῇ χοῖρος ἦδε; ΜΕ. Με-
 γαρικά.

743. ἄπρατα. τὰ πρᾶ(ῶ)τα libri.

759. παρ' ἀμὲ libri. παρ' ἀμὲ Elmsl.

- ἢ οὐ χοῖρός ἐσθ' ἄδ'; ΔΙ. οἶκ' ἔμοιγε φαίνεται.
 ΜΕ. οὐ δεινά; θᾶσθε τῷδε τὰς ἀπιστίας· 770
 οὐ φασι τάνδε χοῖρον εἶμεν. ἀλλὰ μάν,
 αἱ λῆς, περίδου μοι περὶ θυμιτιδᾶν ἀλῶν,
 αἱ μὴ 'στιν οὗτος χοῖρος Ἑλλάνων νόμῳ.
 ἢ λῆς ἀκοῦσαι φθεγγομένας; ΔΙ. νῆ τοὺς θεοὺς
 ἔγωγε. ΜΕ. φώνει δὴ τὸ ταχέως, χοιριον.
 οὐ χρῆσθα; σιγῆς, ὦ κάκιστ' ἀπολουμένα;
 πάλιν τυ ἀποισῶ ναὶ τὸν Ἑρμᾶν οἴκαδιν.
 ΚΟ. κοῦ κοῦ. 780
 ΜΕ. αὐτὰ 'στὶ χοῖρος; ΔΙ. νῦν γε χοῖρος φαίνεται.
 ΜΕ. ἀλλ' αἱ τράφεν λῆς, ἅδε τοι χοῖρος καλά.
 ΔΙ. ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν;
 ΜΕ. ναὶ τὸν Ποτειδᾶ καὶ κ' ἄνις γὰ τῷ πατρός.
 ΔΙ. τί δ' ἐσθίει μάλιστα; ΜΕ. πάνθ' ἃ κα διδῶς.
 αὐτὸς δ' ἐρώτη. ΔΙ. χοῖρε χοῖρε. ΚΟ. κοῦ κοῦ.
 ΔΙ. τρώγοις ἂν ἐρεβλίνθους; ΚΟ. κοῦ κοῦ κοῦ. 801
 ΔΙ. τί δαί; φιβάλεως ἰσχάδας; ΚΟ. κοῦ κοῦ.
 ΔΙ. τί δαὶ σύ; τρώγοις ἄν; ΚΟ. κοῦ, κοῦ, κοῦ.
 ΔΙ. ὥς ὅξυ πρὸς τὰς ἰσχάδας κεκράγατε.
 ἐνεγκάτω τις ἐνδοθεν τῶν ἰσχάδων 805
 τοῖς χοιριδίσι. ἄρα τρώξονται; βαβαί,
 οἶον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις.
 ποδαπὰ τὰ χοιρί'; ὥς Τραγασαῖα φαίνεται.
 ἀλλ' οὔτι πάσας κατέτραγον τὰς ἰσχάδας.
 ΜΕ. ἐγὼν γὰρ αὐτᾶν τάνδε μίαν ἀνειλόμαν. 810
 ΔΙ. νῆ τὸν Δί' ἀστεῖω γε τὸ βοσκήματε·
 πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.
 ΜΕ. τὸ μὲν ἄτερον τούτων σκορόδων τροπαλίδος,

- τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας ἀλῶν.
 ΔΙ. ὠνήσομαί σοι· περίμεν' αὐτοῦ. ΜΕ. ταῦτα δὴ.
 Ἑρμᾶ ἔμπολαῖε, τὰν γυναῖκα τὰν ἐμὴν 816
 οὕτω μ' ἀποδόσθαι τὰν τ' ἐμωυτῶ ματέρα.

ΣΥΚΟΦΑΝΤΗΣ

- ὦνθρωπε ποδαπός; ΜΕ. χοιροπώλας Μεγαρικός.
 ΣΤ. τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδί
 πολέμια καὶ σέ. ΜΕ. τοῦτ' ἐκεῖν', ἵκει πάλιν
 ὄθενπερ ἀρχὰ τῶν κακῶν ἀμὲν ἔφν. 821
 ΣΤ. κλάων μεγαριεῖς. οὐκ ἀφήσεις τὸν σάκον;
 ΜΕ. Δικαιόπολι Δικαιόπολι, φαντάδδομαι.
 ΔΙ. ὑπὸ τοῦ; τίς ὁ φαίνων σ' ἐστίν; ἀγορανόμοι,
 τοὺς συκοφάντας οὐ θίραζ' ἐξείρξετε; 825
 τί δὴ μαθὼν φαίνεις ἄνευ θρναλλίδος;
 ΣΤ. οὐ γὰρ φανῶ τοὺς πολεμίους; ΔΙ. κλάων γε σύ,
 εἰ μὴ ἔτρωσε συκοφαντήσεις τρέχων.
 ΜΕ. οἶον τὸ κακὸν ἐν ταῖς Ἀθάναις τοῦτ' ἐνι.
 ΔΙ. θάρρει Μεγαρίκ'· ἀλλ' ἥς τὰ χοιρίδι' ἀπέδου 830
 τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,
 καὶ χαῖρε πόλλ'. ΜΕ. ἀλλ' ἀμὲν οὐκ ἐπιχώριον.
 ΔΙ. πολυπραγμοσίυνη νυν ἐς κεφαλὴν τράποιτ' ἐμοί.
 ΜΕ. ὦ χοιρίδια, πειρήσθε κᾶνις τῷ πατρὸς
 παίειν ἐφ' ἀλλ' τὰν μάδδαν, αἵκα τις διδῶ. 835

ΧΟΡΟΣ

εἰδαιμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἱ προβαίνει
 τὸ πρᾶγμα τοῦ βουλευμάτος; καρπώσεται γὰρ
 ἀνὴρ
 ἐν τὰγορᾷ καθήμενος·
 κᾶν εἰσὶν τις Κτησίαις

ἢ συκοφάντης ἄλλος, οἱ- 840
 μῶζων καθεδεῖται·
 οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι·
 οἷδ' ὥσπερ Κλεωνίμω·
 χλαῖναν δ' ἔχων φανήν δίει, 845
 κοῦ ξυντυχῶν σ' Ἐπέρβολος
 δικῶν ἀναπλήσει·
 οὐδ' ἐντυχῶν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων
 Κρατῖνος αὖ κεκαρμένος μοιχὸν μιᾷ μαχαίρᾳ,
 ὁ περιπόννητος Ἀρτέμων, 850
 ὁ ταχὺς ἄγαν τὴν μουσικὴν,
 ὄζων κακὸν τῶν μασχαλῶν
 πατρὸς Τραγασαίου·
 οἷδ' αἰθις αὖ σε σκώψεται Παύσων ὁ παμπόνηρος,
 Λυσίστρατός τ' ἐν τὰγορᾷ, Χολαργέων ὄνειδος,
 ὁ περιालουργὸς τοῖς κακοῖς, 856
 ῥιγῶν τε καὶ πεινῶν αἰεὶ
 πλεῖν ἢ τριῖκονθ' ἡμέρας
 τοῦ μηνὸς ἐκάστου.

ΑΝΗΡ ΒΟΙΩΤΟΣ. ΔΙΚΑΙΟΠΟΛΙΣ. ΧΟΡΟΣ

ΒΟ. ἴττω Ἡρακλῆς, ἔκαμόν γα τὰν τύλαν κακῶς. 860
 κατὰθου τὴν τὰν γλάχων' ἀτρέμας, Ἰσμηνία·
 ὑμεῖς δ', ὅσοι Θείβαθεν αἰληταὶ πάρα,
 τοῖς ὁστίνοις φουσῆτε τὸν πρωκτὸν κυνός.
 ΔΙ. παῦ' ἐς κόρακας. οἱ σφῆκες οἶκ' ἀπὸ τῶν θυρῶν;
 πόθεν προσέπτονθ' οἱ κακῶς ἀπολούμενοι 865
 ἐπὶ τὴν θύραν μοι Χαιριδῆς βομβαύλιοι;

848. βαδίζων. κακίζων Meib.

849. αὖ Elms. αἰ libg. ἀποκεκαρμένος Meib.

865. προσέπτονθ'. προσέπτανθ' R.

- ΒΟ. νεὶ τὸν Ἰόλαον ἐπιχαρίττως γ', ὦ ξένε·
 Θείβαθε γὰρ φυσᾶντες ἐξόπισθέ· μου
 τᾶνθεια τᾶς γλάχωνος ἀπέκιξαν χαμαί.
 ἀλλ' αἴ τι βοίλει πρίασο τῶν ἐγὼ φέρω 870
 τῶν ὀρταλίχων ἢ τῶν τετραπτερυλλίδων.
- ΔΙ. ὦ χαῖρε κολλικοφάγε Βοιωτίδιον.
 τί φέρεις; ΒΟ. ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,
 ὀρίγανον γλάχω ψιάθως θρυαλλίδας
 νάσσας κολοιῶς ἀτταγᾶς φαλαρίδας 875
 τροχίλως κολύμβως. ΔΙ. ὥσπερὲι χειμῶν ἄρα
 ὀρνιθίας ἐς τὴν ἀγορὰν ἐλήλυθας.
- ΒΟ. καὶ μὰν φέρω χᾶνας λαγῶς ἀλώπεκας
 σκάλοπας, ἐχίνως αἰελούρως πικτίδας
 ἰκτίδας ἐνίδριας ἐγχέλιας Κωπαῖδας. 880
- ΔΙ. ὦ τερπνότατον σὺ τέμαχος ἀνθρώποις φέρων,
 δός μοι προσειπεῖν, εἰ φέρεις τὰς ἐγχέλεις.
- ΒΟ. πρέσβειρα πεντήκοντα Κωπάδων κορᾶν,
 ἔκβαθι τῷδε κῆπιχάριτται τῷ ξένῳ.
- ΔΙ. ὦ φιλτάτη σὺ καὶ πάλαι ποθουμένη, 885
 ἦλθες ποθεινὴ μὲν τρυγῳδικοῖς χοροῖς,
 φίλη δὲ Μορύχῳ. δμῶες ἐξενέγκατε
 τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.
 σκέψασθε παῖδες τὴν ἀρίστην ἔγχελυν,
 ἤκουσαν ἔκτῳ μόλις ἔτει ποθουμένην· 890
 προσείπατ' αὐτὴν ὦ τέκν'· ἄνθρακας δ' ἐγὼ
 ὑμῖν παρέξω τῇσδε τῆς ξένης χάριν.
 ἀλλ' ἔσφερ' αὐτήν· μηδὲ γὰρ θανῶν ποτε
 σοῦ χωρὶς εἶην ἐντετευτλιωμένης.
- ΒΟ. ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται; 895

884. τῷδε vulg. vid. com.

894. ἐντετευτλιωμένης Bl. Müll. ἐντετευτλιωμένης vulg.

- ΔΙ. ἀγορᾶς τέλος ταύτην γέ που δώσεις ἐμοί·
 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων λέγε.
- ΒΟ. ἰώνγα ταῦτα πάντα. ΔΙ. φέρε πόσου λέγεις;
 ἢ φορτί' ἕτερ' ἐνθὲνδ' ἐκεῖσ' ἄξεις; ΒΟ. ἰώνγ',
 ὃ τι γ' ἔντ' Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μὴ 900
- ΔΙ. ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς
 ἢ κέραμον. ΒΟ. ἀφύας ἢ κέραμον; ἀλλ' ἔντ' ἐκεῖ·
 ἀλλ' ὃ τι παρ' ἀμῖν μὴ 'στι, τᾷδε δ' αὖ πολὺ.
- ΔΙ. ἐγὼ δα τοῖνυν· συκοφάντην ἔξαγε
 ὥσπερ κέραμον ἐνδησάμενος. ΒΟ. νεὶ τῷ θιῷ 905
 λάβοιμι μέντ' ἀν κέρδος ἀγαγὼν καὶ πολὺ,
 ἅπερ πίθακον ἀλιτρίας πολλὰς πλέων.
- ΔΙ. καὶ μὴν ὁδὶ Νίκαρχος ἔρχεται φανῶν.
- ΒΟ. μικρός γα μᾶκος οὗτος. ΔΙ. ἀλλ' ἅπαν κακόν.

ΝΙΚΑΡΧΟΣ

- ταυτὶ τίος τὰ φορτί' ἐστί; ΒΟ. τῷδ' ἐμὰ 910
 Θείβαθεν, ἴττω Δεις. ΝΙ. ἐγὼ τοῖνυν ὁδὶ
 φαίω πολέμια ταῦτα. ΒΟ. τί δὲ κακὸν παθὼν
 ὀρναπετίοισι πόλεμον ἤρα καὶ μάχαν;
- ΝΙ. καὶ σέ γε φανῶ πρὸς τοῖσδε. ΒΟ. τί ἀδικεῖμενος;
- ΝΙ. ἐγὼ φράσω σοι τῶν περιστώτων χάριν. 915
 ἐκ τῶν πολεμίων εἰσάγεις θρυαλλίδα.
- ΔΙ. ἔπειτα φαίνεις δῆτα διὰ θρυαλλίδα;
- ΝΙ. αὔτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.
- ΔΙ. νεώριον θρυαλλίς; οἴμοι· τίνι τρόπῳ;
- ΝΙ. ἐνθεῖς ἂν ἐς τίφην ἀνὴρ Βοιώτιος 920
 ἄψας ἂν ἐσπέμψειεν ἐς τὸ νεώριον
 δι' ὑδρορροῦς, βορέαν ἐπιτηρήσας μέγαν.

899. ἰώνγ' Bl. ἰώ Elms. Müll. ἄξεις ἰών; vulg.

914. ἀδικεῖμενος Elms. ἀδικειμένος vulg.

- κείπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἄπαξ
 σελαγοῖντ' ἄν. ΔΙ. αἶ νῆς, ὦ κάκιστ' ἀπολούμενε,
 σελαγοῖντ' ἄν ὑπὸ τίφης τε καὶ θρυαλλίδος; 925
 ΝΙ. μαρτίρομαι. ΔΙ. ξυλλάμβαν' αὐτοῦ τὸ στόμα·
 δός μοι φορυτόν, ἵν' αὐτὸν ἐνδήσας φέρω.
 ὥσπερ κέραμον, ἵνα μὴ καταγῇ φορούμενος.
 ΧΟ. ἐνδησον, ὦ βέλτιστε, τῷ
 ξένῳ καλῶς τὴν ἐμπόλην 930
 οὕτως ὅπως
 ἄν μὴ φέρων κατάξῃ.
 ΔΙ. ἐμοὶ μελήσει ταῦτ', ἐπεὶ
 τοι καὶ (ψοφεῖ) λάλον τι καὶ
 πυρορραγές
 κάλλωσθε θεοῖσιν ἐχθρόν.
 ΧΟ. τί χρήσεται ποτ' αὐτῷ; 935
 ΔΙ. πάγχρηστον ἄγχοις ἔσται,
 κρατὴρ κακῶν, τριπτὴρ δικῶν,
 φαίνειν ὑπευθύνους λυχνού-
 χος καὶ κύλιξ
 τὰ πράγματ' ἐγκυκᾶσθαι.
 ΧΟ. πῶς δ' ἄν πεποιθοῖη τις ἀγ- 940
 γείῳ τοιούτῳ χρώμενος
 κατ' οἰκίαν
 τοσόνδ' αἰεὶ ψοφοῦντι;
 ΔΙ. ἰσχυρόν ἐστιν ὧγάθ', ὥστ'
 οὐκ ἄν καταγείῃ ποτ', εἴ-
 περ ἐκ ποδῶν 945

924. αἶ νῆς Γ. αἶ νηῖς V. αἶ νῆς R. vid. com.

927. ἐνδήσας φέρω. ἐνδήσω φέρειν Elms. φέρων Bl.

932. ἄν μὴ ..κατάξῃ. μὴ καὶ...κατάξει Elms. Bl.

944. καταγείῃ vulg. vid. com.

κατωκίρα κρέμαιτο.

ΧΟ. ἤδη καλῶς ἔχει σοι.

ΒΟ. μέλλω γέ τοι θερίδδεν.

ΧΟ. ἀλλ', ὦ ξένων βέλτιστε, νῦν
θερίζει καὶ τοῦτον λαβὼν
πρόσβαλλ' ὅποι βούλει φέρων
πρὸς πάντα συκοφάντην.

950

ΔΙ. μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον.
αἴρου λαβὼν τὸν κέραμον, ὦ Βοιώτιε.

ΒΟ. ὑπόκυπτε τὰν τύλαν ἰών, Ἰσμήνιχε,

ΔΙ. χῶπως κατοίσεις αὐτὸν εὐλαβούμενος.
πάντως μὲν οἴσεις οὐδὲν ὑγιές, ἀλλ' ὅμως·
κᾶν τοῦτο κερδάνῃς ἄγων τὸ φορτίον,
εὐδαιμονήσεις συκοφαντῶν γ' οὔνεκα.

955

ΘΕΡΑΠΩΝ ΛΑΜΑΧΟΥ

Δικαιόπολι. ΔΙ. τί ἔστι; τί με βωστρεῖς;

ΘΕ. ὅ τι;

ἐκέλευε Λάμαχος σε ταυτησὶ δραχμῇς
ἐς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν,
τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγχελυν.

960

ΔΙ. ὁ ποῖος οὗτος Λάμαχος τὴν ἔγχελυν;

ΘΕ. ὁ δεινός, ὁ ταλαύρινος, ὃς τὴν Ἰοργόια
πάλλει κραδαίνων τρεῖς κατασκίους λόφους.

965

ΔΙ. οὐκ ἂν μὰ Δί', εἰ δοίῃ γέ μοι τὴν ἀσπίδα·
ἀλλ' ἐπὶ ταρίχει τοὺς λόφους κραδαινέτω·
ἦν δ' ἀπολιγαίνῃ, τοὺς ἀγορανόμους καλῶ.

948. γέ τοι θερ. γε συνθερίδδεν vulg.

949. τοῦτον λαβὼν. om. Hold. Müll.

955. κατοίσεις. μάλ' οἴσεις (cum εὐλ.) Hold.

ἐγὼ δ' ἐμαυτῷ τόδε λαβὼν τὸ φορτίον
εἴσειμ' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων. 970

ΧΟΡΟΣ

εἶδες ὦ εἶδες, ὦ πᾶσα πόλι, τὸν φρόνιμον ἄνδρα,
τὸν ὑπέρσοφον, στρ.
οἷ' ἔχει σπεισάμενος ἐμπορικὰ χρήματα διεμ-
πολᾶν,

ὦν τὰ μὲν ἐν οἰκίᾳ χρήσιμα, τὰ δ' αὖ πρέπει
(χλιαρὰ) κατεσθίειν. 975

αὐτόματα πάντ' ἀγαθὰ τῷδ' γε πορίζεται.
οὐδέ ποτ' ἐγὼ Πόλεμον οἴκαδ' ὑποδέξομαι,
οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ἄσεται 980

ξυγκατακλινείς, ὅτι παροινικὸς ἀνὴρ ἔφυ,
ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας
εἰργάσατο πάντα κακὰ, κἀνέτρεπε κἀξέχει
κἀμάχετο, καὶ προσέτι πολλὰ προκαλουμένου,
πῖνε κατάκεισο λαβὲ τήνδε φιλοτησίαν. 985

τὰς χάρακας ἤπτε πολὺ μᾶλλον ἔτι τῷ πυρί,
ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.
οὕτοσὶ δ' ἐπτέρωταί τ' ἐπὶ τὸ δεῖπνον ἅμα καὶ
μεγάλα δὴ φρονεῖ, ἀντ.

τοῦ βίου δ' ἐξέβαλε δεῖγμα τάδε τὰ πτερὰ πρὸ
τῶν θυρῶν.

ὦ Κύπριδι τῇ καλῇ καὶ Χάρισι ταῖς φιλαῖς ξύν-
τροφε (Διαλλαγή,

ὥς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες. 990
πῶς ἂν ἐμὲ καὶ σέ τις Ἔρως ξυναγάγοι λαβὼν,
ὥσπερ ὁ γεγραμμένος ἔχων στέφανον ἀιθέμων;

ἢ πάνυ γερόντιον ἴσως νενόμικας με σύ;
 ἀλλά σε λαβὼν τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν·
 πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν,
 εἴτα παρὰ τόνδε νέα μοσχίδια σικκίδων, 996
 καὶ τὸ τρίτον ἡμερίδος ὄρχον, ὃ γέρων ὀδί,
 καὶ περὶ τὸ χωρίον ἐλαῖδας ἅπαν ἐν κύκλῳ,
 ὥστ' ἀλείφεισθαι σ' ἀπ' αὐτῶν καμὲ ταῖς νουμη-
 νiais.

ΚΗΡΥΞ. ΔΙΚΑΙΟΠΟΛΙΣ. ΧΟΡΟΣ

- ΚΗ. ἀκούετε λεῶ· κατὰ τὰ πάτρια τοὺς χόας 1000
 πίνειν ὑπὸ τῆς σάλπιγγος· ὃς δ' ἂν ἐκπῆ
 πρῶτιστος, ἀσκὺν Κτησιφῶντος λήψεται.
- ΔΙ. ὦ παῖδες, ὦ γυναῖκες, οὐκ ἤκούσατε;
 τί δρᾶτε; τοῦ κήρυκος οὐκ ἀκούετε;
 ἀναβράττετ' ἐξοπτᾶτε τρέπετ' ἀφέλκετε 1005
 τὰ λαγῶα ταχέως, τοὺς στεφάνους ἀνείρετε.
 φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κίχλας.
- ΧΟ. ζηλῶ σε τῆς εὐβουλίας, στρ.
 μᾶλλον δὲ τῆς εὐωχίας
 ἀνθρωπε τῆς παρούσης. 1010
- ΔΙ. τί δῆτ' ἐπειδὰν τὰς κίχλας ὀπτωμένας ἴδητε;
- ΧΟ. οἶμαί σε καὶ τοῦτ' εὖ λέγειν. ΔΙ. τὸ πῦρ ὑπο-
 σκαλενε.
- ΧΟ. ἤκουσας ὥς μαγειρικῶς 1015
 κομψῶς τε καὶ δειπνητικῶς
 αὐτῷ διακονεῖται;

997. ὄρχον P Mein. Mu. l. Rib. κλάδον R al. κάδον Γ. ὄσχον
 Elms. Dind. ὄζον Bergk.

ΓΕΩΡΓΟΣ

- οἶμοι τάλας. ΔΙ. ὦ Ἡράκλεις τίς οὔτοσί;
 ΓΕ. ἀνὴρ κακοδαίμων. ΔΙ. κατὰ σεαυτὸν ἰὺν τρέπου.
 ΓΕ. ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνῳ, 1020
 μέτρησον εἰρήνης τί μοι, κὰν πέντ' ἔτη.
 ΔΙ. τί δ' ἔπαθες; ΓΕ. ἐπετρίβην ἀπολέσας τὸ βόε.
 ΔΙ. πόθεν; ΓΕ. ἀπὸ Φυλῆς ἔλαβον οἱ Βοιωτοί.
 ΔΙ. ὦ τρισκακόδαιμον, εἴτα λευκὸν ἀμπέχει;
 ΓΕ. καὶ ταῦτα μέντοι νῆ Δι' ὥπερ μ' ἐτρεφέτην 1025
 ἐν πᾶσι βολίτοις. ΔΙ. εἴτα νυνὶ τοῦ δέει;
 ΓΕ. ἀπόλωλα τῷφθαλμῷ δακρύων τὸ βόε.
 ἀλλ' εἴ τι κήδει Δερκέτου Φυλασίου,
 ὑπάλειψον εἰρήνη με τῷφθαλμῷ ταχύ.
 ΔΙ. ἀλλ' ὦ πονήρ' οὐ δημοσιεύων τυγχάνω. 1030
 ΓΕ. ἴθ' ἀντιβोलῶ σ', ἦν πως κομίσωμαι τὸ βόε.
 ΔΙ. οὐκ ἔστιν, ἀλλὰ κλᾶε πρὸς τοὺς Πιπτάλου.
 ΓΕ. σὺ δ' ἀλλά μοι σταλαγμὸν εἰρήνης ἔνα
 ἐς τὸν καλαμίσκον ἐνστάλαξον τουτονί.
 ΔΙ. οὐδ' ἂν στριβιλικίγξ· ἀλλ' ἀπιὼν οἴμωξέ ποι.
 ΓΕ. οἶμοι κακοδαίμων τοῖν γεωργοῖν βοιδίῳν. 1036
 ΧΟ. ἀνὴρ ἐνηύρηκέν τι ταῖς
 σπονδαῖσιν ἡδύ, κούκ ἔοικεν
 οὐδενὶ μεταδώσειν.
 ΔΙ. κατάχει σὺ τῆς χορδῆς τὸ μέλι· τὰς σηπίας
 ἐστάθευε.
 ΧΟ. ἤκουσας ὀρθιασμάτων; ΔΙ. ὀπτᾶτε τὰ γχέλεια.
 ΧΟ. ἀποκτενεῖς λιμῷ μὲ καὶ
 τοὺς γείτονας κνίσῃ τε καὶ 1045
 φωνῇ τοιαῦτα λάσκων,
 ΔΙ. ὀπτᾶτε ταυτὶ καὶ καλῶς ξανθίζετε.

ΠΑΡΑΝΥΜΦΟΣ

- Δικαιοπόλι Δικαιοπόλι. ΔΙ. τίς οὐτοσί;
 ΠΑ. ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα
 ἐκ τῶν γάμων. ΔΙ. καλῶς γε ποιῶν, ὅστις ἦν. 1050
 ΠΑ. ἐκέλευε δ' ἐγχεῖν σε τῶν κρεῶν χάριν
 ἐς τὸν ἀλάβαστον κύαθον εἰρήνης ἕνα.
 ΔΙ. ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μή μοι δίδου,
 ὥς οὐκ ἂν ἐγχεύμι χιλιῶν δραχμῶν. 1055
 ἀλλ' αὐτῇ τίς ἔστιν; ΠΑ. ἡ νυμφεύτρια
 δεῖται παρὰ τῆς νύμφης τι σοὶ λέξαι μόνω.
 ΔΙ. φέρε δὴ τί σὺ λέγεις; ὥς γελοῖον ὦ θεοὶ
 τὸ δέημα τῆς νύμφης δ' δεῖταί μου σφόδρα.
 φέρε δεῦρο τὰς σπονδάς, ἵν' αὐτῇ δῶ μόνῃ, 1061
 ὅτι γυνή 'στι τοῦ πολέμου τ' οὐκ ἀξία.
 ὕπεχ' ὥδε δεῦρο τοῦ ξάλειπτρον, ὦ γύναι.
 ἀπόφερε τὰς σπονδάς. φέρε τὴν οἰνήρυσιν,
 ἵν' οἶνον ἐγχεῶ λαβὼν ἐς τοὺς χόας.
 ΧΟ. καὶ μὴν ὁδὶ τίς τὰς ὄφρυς ἀνεσπακῶς
 ὥσπερ τι δεινὸν ἀγγελῶν ἐπείγεται. 1070

ΚΗΡΥΞ

ἰὼ πόνοι τε καὶ μάχαι καὶ Λάμαχοι.

ΛΑΜΑΧΟΣ

- τίς ἀμφὶ χαλκοφάλαρα δώματα κτυπεῖ;
 ΚΗ. ἵεναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον
 ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους·
 κᾶπειτα τηρεῖν νιφόμενον τὰς ἐσβολάς. 1075
 ὑπὸ τοὺς Χόας γὰρ καὶ Χύτρους αὐτοῖσί τις
 ἤγγειλε ληστὰς ἐμβαλεῖν βοιωτίους.

1062. ἀξία vulg. αἰτία Mull. al.

- ΛΑ. ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες.
οὐ δεινὰ μὴ ἔξειναί με μηδ' ἐορτάσαι;
- ΔΙ. ἰὼ στράτευμα πολεμολαμαχαϊκόν. 1080
- ΛΑ. οἷμοι κακοδαίμων, καταγελαῖς ἤδη σύ μου;
- ΔΙ. βούλει μάχεσθαι Γηρυόνη τετραπτῖλῳ;
- ΛΑ. αἰαῖ,
οἶαν ὁ κήρυξ ἀγγελίαν ἡγγειλέ μοι.
- ΔΙ. αἰαῖ, τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;
- ΚΗ. Δικαιοπόλι. ΔΙ. τί ἐστίν; ΚΗ. ἐπὶ δεῖπνον
ταχὺ 1085
- βάδιζε τὴν κίστην λαβὼν καὶ τὸν χόα.
ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.
ἀλλ' ἐγκόνει· δειπνεῖν κατακωλύεις πάλαι.
τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,
κλῖναι τράπεζαι προσκεφάλαια στρώματα 1090
στέφανοι μύρον τραγήμαθ', αὐλητρὶς πάρα,
ἄμυλοι πλακοῦντες σησαμοῦντες ἴτρια,
ὀρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καλαί.
ἀλλ' ὥς τάχιστα σπεῦδε. ΛΑ. κακοδαίμων ἐγώ.
- ΔΙ. καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα. 1095
ξύγκληε, καὶ δεῖπνόν τις ἐνσκευαζέτω.
- ΛΑ. παῖ παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.
- ΔΙ. παῖ παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.
- ΛΑ. ἄλας θυμίας οἶσε, παῖ, καὶ κρόμνα.
- ΔΙ. ἐμοὶ δὲ τεμάχη· κρομμύοις γὰρ ἄχθομαι. 1100
- ΛΑ. θρίον ταρίχους οἶσε δεῦρο, παῖ, σαπροῦ.
- ΔΙ. κάμοι σὺν δημοῦ θρίον· ὀπτήσω δ' ἐκεῖ.
- ΛΑ. ἐνεγκε δεῦρο τὼ πτερῶ τὼ ἔκ τοῦ κράιους.
- ΔΙ. ἐμοὶ δὲ τὰς φάττας γε φέρε καὶ τὰς κίχλας.
- ΛΑ. καλόν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν. 1105
- ΔΙ. καλόν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας.

- ΛΑ. τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.
 ΔΙ. κάμοι λεκάνιον τῶν λαγῶν δὸς κρεῶν.
 ΛΑ. ἀλλ' ἢ τριχόβρωτες τοὺς λόφους μου κατέφαγον.
 ΔΙ. ἀλλ' ἢ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι. 1110
 ΛΑ. ὦνθρωπε, παῦσαι καταγελῶν μου τῶν ὄπλων.
 ΔΙ. ὦνθρωπε, βούλει μὴ βλέπειν ἐς τὰς κίχλας;
 ΛΑ. ὦνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ;
 ΔΙ. οὐκ, ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλαι.
 βούλει περιδόσθαι κάπιτρέψαι Λαμάχῳ, 1115
 πότερον ἀκρίδες ἢδιόν ἐστιν ἢ κίχλαι;
 ΛΑ. οἴμ' ὡς ὑβρίζεις. ΔΙ. τὰς ἀκρίδας κρίνει πολύ.
 ΛΑ. παῖ παῖ, καθελὼν μοι τὸ δόρυ δεῦρ' ἔξω φέρε.
 ΔΙ. παῖ παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.
 ΛΑ. φέρε τοῦ δόρατος ἀφελκίσωμαι τοῦλυτρον· 1120
 ἔχ', ἀντέχον, παῖ. ΔΙ. καὶ σὺ, παῖ, τοῦδ' ἀντέχον.
 ΛΑ. τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.
 ΔΙ. καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε.
 ΛΑ. φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον.
 ΔΙ. κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον. 1125
 ΛΑ. ταῦτ' οὐ κατάγελῶς ἐστὶν ἀνθρώποις πλατύς;
 ΔΙ. ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυκύς;
 ΛΑ. κατάχει σὺ, παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ
 ἐνορῶ γέροντα δειλίας φευξομένον.
 ΔΙ. κατάχει σὺ τὸ μέλι. κἀνθάδ' εὐδηλος γέρων 1130
 κλάειν κελεύων Λάμαχον τὸν Γοργάσου.
 ΛΑ. φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.
 ΔΙ. ἔξαιρε, παῖ, θώρακα κάμοι τὸν χόα.
 ΛΑ. ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.
 ΔΙ. ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι. 1135

1125. τυρόνωτον libri. γυρόνωτον (Plat.) Mein. Hold.

1130. εὐδηλος libri. ἐνδηλος Mein. Hold.

- ΛΑ. τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.
 ΔΙ. τὸ δεῖπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος.
 ΛΑ. ἐγὼ δ' ἐμαυτῷ τὸν γύλιον οἴσω λαβών.
 ΔΙ. ἐγὼ δὲ θοῖμάτιον λαβὼν ἐξέρχομαι.
 ΛΑ. τὴν ἀσπίδ' αἵρου καὶ βάδιζ' ὦ παῖ, λαβών. 1140
 νίφει. βαβαιάξ· χειμέρια τὰ πράγματα.
 ΔΙ. αἵρου τὸ δεῖπνον· συμποτικὰ τὰ πράγματα.

ΧΟΡΟΣ

ἴτε δὴ χαίροντες ἐπὶ στρατιάν.
 ὥς ἀνομοίαν ἔρχεσθον ὁδόν· *αἰο*
 τῷ μὲν πίνειν στεφανωσαμένῳ, 1145
 σοὶ δὲ ῥιγῶν καὶ προφυλάττειν.
 Ἀντίμαχον τὸν Ψακάδος τὸν μέλεον τῶν μελέων
 ποιητήν, *εἰπεῖν* *στρ.*
 ὥς μὲν ἀπλῶ λόγῳ, κακῶς ἐξολέσειεν ὁ Ζεὺς· 1151
 ὅς γ' ἐμὲ τὸν τλήμονα Λήναια χορηγῶν ἀπέλυσ'
 ἄδειπνον.
 δν ἔτ' ἐπιδόμιμι τευθίδος
 δεόμενον, ἢ δ' ὠπτημένη
 σίζουσα πάραλος ἐπὶ τραπέζῃ κειμένη
 ὀκέλλοι· κατὰ μέλλοντος λαβεῖν αὐτοῦ κύων
 ἀρπάσασα φεύγοι. 1160
 τοῦτο μὲν αὐτῷ κακὸν ἔν· καὶ ἄθ' ἕτερον νυκτερινὸν
 γένοιτα. *ἀστ.*
 ἠπιαλῶν γὰρ οἴκαδ' ἐξ ἵππασίας βαδίζων,
 εἶτα κατάξειέ τις αὐτοῦ μεθύων τὴν κεφαλὴν
 Ὀρέστης
 μαινόμενος· ὁ δὲ λίθον λαβεῖν

βουλόμενος ἐν σκότῳ λάβοι
 τῇ χειρὶ πέλεθον· 1170
 ἐπάξειεν δ' ἔχων τὸν μάρμαρον, κᾶπειθ' ἄμαρ-
 τὼν βάλοι Κρατῖνον.

ΘΕΡΑΠΩΝ ΛΑΜΑΧΟΥ. ΛΑΜΑΧΟΣ. ΔΙΚΑΙΟΠΟΛΙΣ.

ΧΟΡΟΣ

ΘΕ. ὦ δμῶες οἱ κατ' οἶκόν ἐστε Λαμάχου,
 ὕδωρ ὕδωρ ἐν χυτρίδιφ θερμαίνετε· 1175
 ὀθόνια, κηρωτὴν παρασκευάζετε,
 ἔρι' οἰσυπηρά, λαμπάδιον περὶ τὸ σφυρόν.
 ἀνὴρ τέτρωται χάρακι διαπηδῶν τάφρον,
 καὶ τὸ σφυρὸν παλίνορρον ἐξεκόκκισεν,
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών, 1180
 καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἄσπιδος.
 πτίλον δὲ τὸ μέγα κομπολακίθου πεσὸν
 πρὸς ταῖς πέτραισι, δεινὸν ἐξηύδα μέλος.
 ὦ κλειδὸν ὄμμα νῦν πανύστατόν σ' ἰδὼν
 λείπω φάος τόδ', οὐκέτ' οὐδέν εἰμ' ἐγώ· 1185
 τοσαῦτα λέξας εἰς ὑδρορρόαν πεσών
 ἀνίσταται τε καὶ ξυναντᾷ δραπέταις
 ληστὰς ἐλαύνων καὶ κατασπέρχων δορί.
 ὁδὶ δὲ καὐτός· ἄλλ' ἄνοιγε τὴν θύραν.

ΛΑ. ἀτταταῖ ἀτταταῖ 1190
 στυγερὰ τάδε γε κρυερὰ πάθεια.
 τάλας ἐγὼ
 διόλλυμαι δορὸς ὑπὸ πολεμίου τυπείς.
 ἐκεῖνο δ' αἰακτὸν ἂν γένοιτο, 1195
 Δικαιοπόλις εἴ μ' ἴδοι τετρωμένον
 κᾶτ' ἐγχείνοι ταῖς ἐμαῖς τύχαισιν.

- ΔΙ. ἀτταταῖ ἀτταταῖ
 φιλήσατόν με μαλθακῶς, ὦ χρυσίω, 1200
- ΛΑ. ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.
- ΔΙ. τὸν γὰρ χόα πρῶτος ἐκπέπωκα.
- ΛΑ. ἰὼ ἰὼ τραυμάτων ἐπωδύνων.
- ΔΙ. ἰὴ ἰὴ χαῖρε, Λαμαχίππιον.
- ΛΑ. στυγερὸς ἐγώ. ΔΙ. τί με σὺ κυνεῖς;
- ΛΑ. μογερὸς ἐγώ. ΔΙ. τί με σὺ δάκνεις;
- ΛΑ. τάλας ἐγὼ ξυμβολῆς βαρείας. 1210
- ΔΙ. τοῖς Χουσὶ τίς ξυμβολάς σ' ἔπραττεν;
- ΛΑ. ἰὼ ἰὼ παιὰν ἰὼ παιὰν ἰώ.
- ΔΙ. ἀλλ' οὐχὶ νυνὶ τήμερον παιώνια.
- ΛΑ. θύραξέ μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου
 παιωνίαισι χερσίν.
- ΔΙ. ὥς τοὺς κριτάς μ' ἐκφέρετε· ποῦ 'στιν ὁ βασιλεὺς;
 ἀπόδοτέ μοι τὸν ἄσκόν. 1225
- ΛΑ. λόγχη τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά.
- ΔΙ. ὁρᾶτε τουτονὶ κενόν. τήνελλα καλλίνικος.
- ΧΟ. τήνελλα δῆτ', εἵπερ καλεῖς γ', ὦ πρέσβυ, καλλί-
 νικος. 1230
- ΔΙ. καὶ πρὸς γ' ἄκρατον ἐγχείας ἄμυστιν ἐξέλαψα.
- ΧΟ. τήνελλά νυν ὦ γεννάδα· χῶρει λαβὼν τὸν ἄσκόν.
- ΔΙ. ἔπεσθέ νυν ἄδοντες ὦ τήνελλα καλλίνικος. 1231
- ΧΟ. ἀλλ' ἐψόμεσθα σὴν χάριν
 τήνελλα καλλίνικον ἄδοντες σὲ καὶ τὸν ἄσκόν.

NOTES ON THE ARGUMENTS

I

15. ἐπιφερομένων—see 557 sq., where part of the chorus assail Lamachus, who is defended and protected by the others.

17. διελκυσμοῦ—'quarrel, dispute.' κατενεχθείς—'overborne,' or 'carried away': Blaydes suggests κατελεγχθείς, 'convinced.'

18. πρὸς τοὺς δικαστάς—'aut δικαστάς et κριτάς confudit grammaticus, aut θεατάς vel ἀκροατάς scripsit' (Elms.).

21. γόνον—'stock, produce': γόμον, 'load,' is suggested by Blaydes.

32. κακῶς ἀπαλλάττων—'coming off badly': Aesch. *Ag.* 1289, οὕτως ἀπαλλάσσουνσι.

33. ἀναλύων—does this mean 'coming home,' as in Luc. xii. 36? Blaydes suggests μεθύων.

τὸ δὲ δράμα κ.τ.λ.—similar commendations are given in the Arguments of other plays; e.g. the *Knights*, τὸ δὲ δράμα τῶν ἄγαν καλῶς πεποιημένων: the *Frogs*, τὸ δὲ δράμα τῶν εὖ πάνυ καὶ φιλοπόνως πεποιημένων.

35. ἐπὶ Εὐθυδήμου ἄρχοντος—the manuscripts have ἐπ' Εὐθυμένους, an obvious error derived from line 67. Another reading is Εὐθύονον.

II

7-10. αὐτὸ τὸ ψήφισμα κακῶν—these lines are not in R and are bracketed by many editors. As they stand they are hardly intelligible. οὐκ τῶν Λακωνίων seems to be the subject, but it can scarcely bear the sense of 'the Laconian champion.' With Bergk's conjecture κοῦ τὸν Λάκωνα we get a sort of sense as follows: 'He (the poet) declares that the Megarian decree alone and Pericles, not the Laconians, have caused this state of things, and that a truce (will be) deliverance from the present troubles.'

NOTES

Prologue, lines 1—203

The scene represents the Pnyx on the morning of the regular assembly. Dicaeopolis, an Athenian countryman, has arrived early at the place of meeting; but there is no one present, even the officials are behind their time. So Dicaeopolis begins to grumble to himself about his wrongs and troubles, and the general indifference to the interests of the state.

1. ὄσα . βαυά—cognate or adverbial accusative: cf. Thuc. iii. 40, 3, βραχέα ἡσθέισα: so πολλά χαίρειν (100), and similar instances in these opening lines. For δέδηγμαι cf. *Vesp.* 374, δακεῖν τὴν καρδίαν: *Nub.* 1369, τὸν θυμὸν δακῶν: see 325. Here the passive takes also the accusative of relation καρδίαν, as ἠνθιφάνθη takes κέαρ in line 5.

2. βαυά—a good poetical word, not found in Homer or in classical prose. τέτταρα—‘some (three or) four’: so ‘quattro’ or ‘due’ in modern Italian and ‘dos’ in Spanish of an indefinitely small number (C).

3. ψαμμακοσιογάργαρα—‘sand-heap-hundredfold.’ The termination -κόσια, denoting hundreds, is combined with ψάμμος (sand) and γάργαρα (heaps, lots), a word quoted from fragments of Aristomenes and other poets. γαργαίρω, to swarm, is found in the *Lemniae* of Aristophanes (Frag. 327).

ἀνδρῶν ἐπακτῶν πᾶσ' ἐγάργαιρ' ἐστία·

and in fragments of Cratinus and others. The scholiast cites from Eupolis ἀριθμεῖν θεατὰς ψαμμακοσίους, and one or two more instances of this word occur in Athenaeus.

4. φέρ' ἴδω, τί δ' ἦσθην—‘Well, what was it then’ etc.: *Av.* 812, φέρ' ἴδω, τί δ' ἡμῖν τοῖς νομ' ἐστὶ τῇ πόλει; Here δέ resumes the train of thought, and suggests a slight opposition to ὠδυνήθην which goes before: see *Lid.* and Scott δέ 1. 5, 11. 2. Elmsley would omit δ', comparing

Nub. 21, φέρ' ἴδω, τί ὀφείλω; etc. χαιρηδόνος—a word apparently coined by Aristophanes, on the analogy of ἀλγηδών, ἀχθηδών. It is an intentionally pedantic word, in the style of Euripides, says Dr Merry; we may render it 'delectation.'

6. τοῖς πέντε—Cleon had received five talents from some of the islands dependent on Athens, as a bribe to get their imposts reduced. The scholiast discusses the matter as a historical fact, though it is nowhere else recorded: Van Leeuwen however supposes that the allusion is to an incident in the play of the *Babylonians*; and this seems likely, as Dicaeopolis is talking about his play-going experiences. ἐξήμεσεν—'disgorged': so *Eg.* 1148. An offensive word is intentionally used to fit Cleon's harpy-like voracity.

7. ἐγανώθην—cf. γάνος, γάνιματ and similar words denoting brightness and so gladness and joy. We have γεγανωμένος in this sense *Plat. Rep.* 411 A. τοὺς ἱππέας the knights (Solon's second class of citizens) took up the matter against Cleon, but only insisted on his giving up the bribe.

8. ἄξιον γὰρ Ἑλλάδι—'twas meet for Greece to do.' This is from the *Telephus* of Euripides, the full line according to the scholiast being

κακῶς ὀλοῖτ' ἄν (ὀλοῖατ')· ἄξιον γὰρ Ἑλλάδι.

We shall hear more of the *Telephus* later on. For ἄξιος with the dative cf. 205: and especially Neil on *Eg.* 616, ἄξιόν γε πᾶσιν ἐστὶν ἐποιοῦναι: see also 633.

9. αὖ—'as a set off, to balance it' (Green). τραγῳδικόν—'a tragic woe'; sad, and connected with the theatre: 'consulto posuit vocem ambiguum' (Müller).

10. ὅτε δὴ—so 16, 535 etc.: cf. ἐπειδή. ἑκχίνην—η (-εα) is the Attic termination of the 1st person pluperfect.

τὸν Αἰσχύλον—i.e. a play of his. So ὁ Σωκράτης is the character in the Platonic dialogues, not the historic Socrates; see Cope on *Ar. Rhet.* 1. 9, 30. So highly did the Athenians honour Aeschylus that they passed, it is said, a decree allowing his plays to be reproduced after his death: suntque eo modo multi coronati, Quint. x. 1, 66. According to Suidas, Euphorion won four prizes with his father's posthumous plays.

11. ὁ δ' ἀνείπεν—sc. the proper official, the herald: *Thuc.* ii. 2, 5, ἀνείπεν ὁ κήρυξ with infinitive. We are reminded of the omission of the subject with κηρύσσω, σαλπίζω, σημαίνω, e.g. *Ecc.* 685, καὶ κηρύξει .. ἀκολουθεῖν. Θέογγι—not the gnomic and elegiac poet of Megara, who belongs to the 6th century, but a poor tragic poet, called Θίων according to the scholiast because his poetry was as chilling as snow:

cf. 140: *Thesm.* 170, Θεογνίς ψυχρὸς ὢν ψυχρῶς ποιεῖ. He was said to have been one of the Thirty; 'but the text of Xenophon (*Hell.* ii. 3, 2), who is doubtless the sole authority for the statement, has Θεογένης' (C).

12 πῶς τοῦτ' πῶς δοκεῖς; 'you can't think how,' lit. 'how think you?' is common, e.g. line 24: so πόσον δοκεῖς; *Ecc.* 399: πῶς οἶε σφόδρα; *Ran.* 53. Here the phrase is generally taken as the same though the words are separated: τοῦτο σείσαι has however been conjectured. ~~ἔσεισε~~ ἐλύπησε (schol.), it is a strong expression, 'think what a shock this was to my poor heart.'

13. ἐπὶ Μόσχῳ—'after Moschus,' apparently a poor harp-player, as one scholiast says. Another reading is ἐπὶ μόσχῳ, 'for (the prize of) a calf,' as another scholiast explains. This interpretation was adopted by Bentley; but we know of no such prize, and if the prize were meant we should expect ἐπὶ τῷ μόσχῳ. Moreover this reading misses the pleasant surprise of a poor player being followed by a favourite, which 'so well answers to the disappointment of Theognis for Aeschylus' (Green). C. however points out that the existence of a harper called Moschus is only vouched for by one scholiast who perhaps invented him to explain the passage, and does not believe that ἐπὶ with the dative of a person can mean 'after.' He says, 'the meaning to me seems simply this: Dexitheus dressed as a rustic came upon the stage mounted on a young bull or heifer.'

14. Δεξιθεός—one scholiast says ἀριστοὶ κιθαριῶδες καὶ πυθιονίκης but nothing is known about him. Βοιώτιον—sc. μέλος or νόμον: *Soph.* *Fr.* 858, ὅταν τις ᾄδῃ τὸν Βοιώτιον νόμον. The 'Boeotian a.r.' according to the scholiast, was invented by Terpander: it began slowly and gently and increased in vehemence. Some commentators see a jest in the 'calf' and the 'ox-land tune,' but it is hard to catch.

15. διαστράφη—'got a squint' or 'put my neck out': *Eg.* 175, εὐδαιμονήσω δ' εἰ διαστραφήσομαι; 'de oculis aut collo aut alio quovis membro usurpatur διαστρέφεισθαι' (Blaydes). ἀπέθανον shows that eager expectation is not meant, but extreme discomfort.

16. παρέκυψε—'peeped in': *Pac.* 982, τῆς αὐλείας παρακύπτουσι, of women who 'peep out' of the court-yard door: cf. *Vesp.* 178, where Green says 'it is probable that παρέκυψεν is used of the sly peeping of Chaeris before entrance; not of any stooping posture afterwards, as the scholiast takes it.' Chaeris is mentioned as a lad flute-player *Pac.* 941 etc: cf. 866. ἐπὶ τὸν ὄρθιον—'to sing the national anthem,' as Neil suggests on *Eg.* 1279. It was ascribed to Terpander, and was an inspiring strain which every one would know.

17. ἐξ ὅτου ἔγω ῥύπτομαι—'since my washing days began.' Hence comes in κονίας, i.e. or an alkali-powder used as soap, which, says Dicaeopolis, got into his eyes with frowning. Thus each line ends with comic bathos in spite of the speaker's serious indignation.

18. κυρίασ ἐκκλησίας—usually explained as the ordinary or regular assembly, the extraordinary being called σύγκλητος (Dem. *de Cor.* 238, 37). C. holds that the κυρία, whether special or not, dealt with state affairs and imperial policy; the other regular (ἐννομοί) meetings with municipal matters. The scholiast on this passage says that there were three meetings every month each called κυρία: while Aristotle (*Rep. Ath.* ch. 43, 3) speaks of four regular meetings in each prytany, of which only the first was the κυρία. No doubt alterations were made from time to time: see Dict. Ant. *ecclesia*.

21. ἐν ἀγορᾷ λαλοῦσι *Nub.* 1003, στωμολλων κατὰ τὴν ἀγοράν. So early had the Athenians gained a name for chattering and questioning: cf. Dem. *Phil.* 1. 43 § 10: *Act. Apost.* xvii. 21. ἀγορά is often used without the article like other words which become as it were proper names.

22. τὸ σχοινίον κ.τ.λ. two officials swept the ἀγορά with a rope dipped in vermillion dye (μίλτος), and absentees thus marked were fined: cf. *Ecc.* 378,

καὶ δῆτα πολὺν ἢ μίλτος, ὦ Ζεῦ φίλτατε,
γέλων παρέσχευ ἦν προσέρραινον κυκλῶ.

Wares too, the scholiast tells us, which might attract loiterers were removed, and streets blocked which did not lead to the assembly.

23. ὥριαν—used adverbially, like τὴν ὥραν 'in good time' quoted from Lucian. So we have καιρὸν δ' ἐφῆκει, *Soph. Aj.* 34, and the adverbial use of ἀκμήν. εἶτα δ'—after a participle like ἦκοντες, εἶτα with a verb is common, but εἶτα δέ is quite unusual. If the reading be right it must be supported by passages with κατὰ e.g. *Eg.* 391, where Neil says 'κατὰ is a stronger form of εἶτα indignantis.' Meineke adopts Dobree's suggestion διωσσιϋνται: see however 42, and *Plut.* 330.

25. περὶ πρώτου ξύλου—the seats in the Pnyx were cut out of the rock, but there were doubtless wooden benches as well: cf. 42 and *l. p.* 90, ἦν μὴ πλὶ τοῦ πρώτου καθίστηται ξύλου.

26. καταρρέοντες—Paley suggests 'streaming down the slope of the hill.' εἰρήνη δ'—reading the line aloud we see that all its force and emphasis fall on 'Peace,' the word which gives the key note of the whole passage

27. προτιμᾶσ'—‘care’: *Ran.* 655, ἐπεὶ προτιμᾷ γ' οὐδέν; *Plut.* 883, οὐδὲν προτιμᾷ σου.

29. νοστών—returning on each occasion, coming regularly.

30. σκορδινῶμαι—‘stretch and gape’: sometimes denoting more actual uneasiness, as *Ran.* 92, τί σκορδινῶ καὶ δυσφορεῖς; so *Vesp.* 642.

31. γράφω—scratch and scribble on the ground with my stick. Mitchell indeed takes γράφω to mean that Dicaeopolis begins to draw up a bill or speech; but the idea is rather fidgeting with impatience. παρατίλλομαι—pull hairs out of my nostrils. λογίζομαι—perhaps ‘count up my debts or losses.’

32. ἀποβλέπων—‘with longing looks.’ See Thucydides ii. 14—17 for the miseries of the country people who during the war were cooped up within the city walls.

33. στυγῶν μὲν—a tragic line, according to commentators, as is shown by the non-Attic verb στυγῶ, but of unknown origin. τὸν ἐμὸν δῆμον—Acharnae may be meant, as it produced charcoal; but see 406.

34. πρίω—Attic for πρίασο (870). ἐπιδάμην is used as the norist of ὠνέομαι.

35. ἦδει—ἦδη (—ἦδεα), ἦδεσθα, ἦδει(ν) (—ἦδεε) are the Attic forms of the singular.

36. χῶ πρίων—a sort of comic participle from the preceding πρίω. There is of course a pun on πρίων(i) a saw or sawyer (partcp.); ‘that cursed by-word Bay’ or ‘that grating old saw Buy’ (Green).

37. ἀτεχνῶς—‘simply, absolutely,’ with παρεσκευασμένος. Dicaeopolis means to stop proceedings in spite of any pains or penalties which he may incur.

38. βῶαν κ.τ.λ.—here Mitchell has a long illustrative note on the methods of obstruction in the assembly and the baneful effects of popular clamour and abuse.

λοιδορεῖν—with accusative ‘to rail at,’ or sometimes merely ‘re-buke.’ λοιδορεῖσθαι with dative frequently but not always implies mutual railing and squabbling. τοὺς ῥήτορας—the regular speakers, οἱ λέγοντες (*Pac.* 635; *Dem. Maid.* 575 § 189): no official position however is necessarily implied, but merely general prominence in the assembly.

39. περὶ—note the hiatus before a vowel which would not be admissible in tragedy.

40. ἀλλὰ...γάρ—each word has its own force, γάρ explaining the break off after ἀλλά: so 175; *Soph. Ant.* 155, ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας. μεσημβρινός—when it is now mid-day: *Vesp.* 774, κῶν ἔγρη

μεσημβρινός, 'if you don't get up till noon.' οὐτοὶ—pointing to them, so often in this play.

41. τοῦτ' ἐκεῖν' 'just what I said': so *Lys.* 240; *Ran.* 318, τοῦτ' ἔστ' ἐκεῖν', etc.

42. προεδρίαν—cf. 25' *Hdt.* .v. 88, γραψάμενος Δαρείον ἐν προεδρίῃ κατήμενον: more commonly in a more abstract sense, right of precedence, as *Eg.* 575.

43. πάριτ' ἐς τὸ πρόσθεν—the Prytanes having arrived and taken their places, the whole crowd streams in. The herald now calls on the people to come forward that they may be ἐντὸς τοῦ καθάρματος 'within the purified limits'; for the assembly was opened with a ceremonial lustration by the sacrifice of a young pig, whose blood was sprinkled round. The victim itself was called κάθαρμα or καθάρσιον according to the scholiast; the official who carried it round was called περιστίαρχος. In the burlesque 'Parliament of ladies' the same order of procedure is observed, only as the assembly is held at home the cat (or rather ferret) is sacrificed, and not a pig: see *Ecc.* 128,

ὁ περιστίαρχος, περιφέρειν χρὴ τὴν γαλῆν·

πάριτ' ἐς τὸ πρόσθεν· τίς ἀγορεύειν βούλεται;

45. ἤδη τις εἶπε;—Amphitheus comes in late, just in time for the herald's question. τίς ἀγορεύειν βούλεται;—the regular form: cf. the striking passage where Demosthenes recalls the stupefaction caused by Philip's seizing Elatea, when ἡρώτα μὲν ὁ κῆρυξ τίς ἀγορεύειν βούλεται; παρῆει δ' οὐδεὶς (*de Cor.* 285 § 170). The whole scene is illustrated by Aeschines in *Timarch.* 4 § 19, ἐπειδὴν τὸ καθάρσιον περιενέχθη καὶ ὁ κῆρυξ τὰς πατρίους εὐχὰς εἴηται, προχειροτονεῖν κελεύει τοὺς προέδρους περὶ ἱερῶν τῶν πατρίων καὶ κηρυκῶν καὶ πρέσβων καὶ ἀσίων, καὶ μετὰ ταῦτα ἐπερωτᾷ ὁ κῆρυξ, τίς ἀγορεύειν βούλεται;

46. τίς ὦν; being a stranger he is asked to show his right to speak. οὐκ ἄνθρωπος;—as if ἀμφίθεος meant a 'god on both sides.' The family tree of this 'half bred divinity' is generally taken as ridiculing the genealogical prologues of Euripides. C. however supposes that the speech 'is designed to show that as he was a descendant of gods and demigods his business came under the head of τὰ πατρία ἱερά and therefore should take precedence of all other.' The names are partly legendary; at any rate Triptolemas of Eleusis, son of Celeus, was well known as the host of Demeter.

52. σπονδάς ποιῆσαι—here and in 58 and 131 the manuscripts and older editions have the middle voice, while later editors adopt the active. σπονδάς ποιεῖσθαι, 'to conclude a truce,' is used of the

contracting power, while *σπονδὰς ποιεῖν* is to negotiate or effect a truce; as *μάχην ποιεῖν* is to bring about or order a battle, while *μάχην ποιεῖσθαι* is to fight. In this line Mr Green retains *ποιεῖσθαι*, because 'Amphitheus, as of Attic origin, speaks as being himself one of those for whom he is to make the truce.' But surely the active gives the better sense, making Amphitheus introduce himself as 'sole authorised agent for negotiating truces.'

53. *ἐφόδι'*—for the journey to Sparta, as we see from 130.

54. *οἱ τοξόται*—called also *Σκῦθαι*, the police or city guard. Part of their duties was to attend on the magistrates and keep order in the assembly. The Prytanes now call them to remove the seditious peace-monger. There is however no need to make one of these a speaking character, as the order is given by the herald. Note the nominative with the article in an imperative sentence when a person is summoned: so *Ran.* 521, *ὁ παῖς ἀκολουθεῖ*, and often; cf. 155, 824 and 864.

55. *περιόψεσθέ με;*—'will you let me?' sc. be so treated. *ταῦτα πείσχοντα* should have followed, as in 167.

57. *ὅστις*—'a man who.' *ὅστις* relative of a class, not simply = *ὅς*: cf. 290, 304 etc.

58. *κρεμάσαι τὰς ἀσπίδας*—cf. 279.

59. *σίγα*—most manuscripts have *σίγα* (238), but *σίγα* is the ordinary phrase, as in 64 and 123: *Vesp.* 906, *σίγα, κάθιζε*. 'γὰρ μὲν οὐ'—'not I,' the regular form of denial or refusal: *Ep.* 14: *Nub.* 732, etc. So with *μὴ σὺ γε*, 'don't,' the negative is the important word, not the pronoun.

60. *ἤν μὴ...πρυτανεύσητε*—'if you won't prytanise for me about peace,' i.e. put it to the house officially. *πρυτανεύω* sometimes takes the accusative, e.g. *Dem. de Rhod. lib.* 191 § 2, *ὁ πρυτανεύσας ταῦτα*: *Isocr.* *Pan.* 121, *τὴν εἰρήνην ἐπρυτάνευσε*. Here the word seems used something like *ἐσκηρύνεται* (135).

61. The herald now introduces the ambassadors from the Persian court. Here Mitchell has an extremely interesting note on the Athenian embassies, and the conduct of diplomacy. In a later note he quotes from the *Quarterly Review*: 'The pretensions and airs of the envoys returned from two courts of a different description are not accidental, but permanent traits. If we substitute the court of the czar Peter and that of Louis XIV. for Thrace and Persia we shall see that the envoy returned from the one would be disposed to boast of his familiarity with the barbarous autocrat, the rude conviviality in which they had lived together, and the sincerity and heartiness of his friend's politics;

while the other, in an affected tone of complaint, would detail the intolerable excess of luxury and magnificence and accommodation which had been obtruded upon him at Versailles and the Voyage de Marly.'

παρὰ βασιλέως—*βασιλεύς* without the article, sometimes with the addition of *ὁ μέγας*, denotes the king of Persia: 647: Thuc. ii. 62, 2, *οὔτε βασιλεὺς οὔτε ἄλλο αὐδὲν ἔθνος*, 'neither the Persians nor any other nation'

62. **ποίου βασιλέως**—'the king indeed!' an indignant question to which no answer is expected: cf. 109, 157 etc.: so *πόθεν*; = 'not a whit.'

63. **ταῶσι**—possibly presents which they brought back: or it may mean their peacock robes and ornaments, or peacock airs.

64. **ᾠκβάτανα**—'by all that's strange and foreign, what a dress!' as Mitchell suggests. Ecbatana is the distant home of foreign luxury: cf. *Vesp.* 1143, *ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται*. For the genitive of exclamation cf. 87, 575: *Vesp.* 161, *Ἀπολλὼν ἀποτρόπαιε, τοῦ μαντεύματος*.

66. **μισθὸν φέροντας**—cf. 90, 137 etc.: and for *τῆς ἡμέρας* Thuc. iii. 17, 3, *δραχμὴν ἐλάβανε τῆς ἡμέρας*. Demosthenes (*Fals. leg.* 390, § 158) speaks of 1000 drachmae as *ἐφόδιον* for ten envoys for three months, which is a little over a drachma apiece per day.

67. **ἐπ' Εὐθυμένους ἄρχοντος**—eleven years ago, according to the scholiast, so Dicaeopol's might well lament over the drachmae.

68. **ἐτρυχόμεσθα**—Thuc. i. 126, 8, *τρυχόμενοι τῇ προσεδρεία*, 'becoming weary.' The 'hardships' which the ambassadors now deplore are luxurious travel and sumptuous entertainment. From Ephesus they passed at leisure along the valley of the Cayster with every comfort and convenience.

69. **ὁδοιπλανοῦντες**—'loitering on the road'; 'lepale pro ὁδοιποροῦντες positum. indicatur enim socordia legatorum et avaritia, qui tempus in via terant, quo maiorem mercedem capiant' (Blaydes). **ἐσκηνημένοι**—in tents, or in covered **ἀρμάμαζαι** such as women used (Xen. *Anab.* i. 2, 16). Hist. vii. 41, *μετεκβαίνεσκε δὲ (Ξέρξης) ὅκως μισθὸς αἰρέαι ἐκ τοῦ ἁρματος ἐς ἀρμάμαζαν*.

71. **σφόδρα γάρ**—'why yes, no doubt': 'ironiae inservit γάρ,' says Blaydes; who cites among other passages Soph. *El.* 392:

X. *βιον δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;*

II. *καλὸς γὰρ οὐμὸς βίωτος ὥστε θαυμάσαι.*

Some editors make the sentence interrogative

72. **παρὰ τὴν ἐπαλξιν**—along the line of battlements (collective):

Thuc. ii. 13, 6, τῶν παρ' ἐπαλξιν: vii. 28, 2, πρὸς τῇ ἐπαλξει. Garrison duty certainly seems implied; but C. takes it to mean that Dicaeopolis, 'like other fugitives from the country, had to find a bed where he could'; cf. Thuc. ii. 17, 3, κατεσκευάσαντο δὲ καὶ ἐν ταῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὡς ἑκαστός που εἶδύνατο. φορύντω—'litter, rubbish': cf. 927.

74. ὑαλίνων—crystal or perhaps glass, see Dict. Ant. *vitrum*

75. ἄκρατον—another 'hardsh.p.' They were constrained (πρὸς βίαν) to indulgence beyond the custom of the Greeks, who mixed their wine with water. ὦ Κραναὰ πόλις he invokes the memory of the old simple days of Athens. The word means rocky and rugged, and Cranaos was a mythical king.

85. παρετίθει—Lg. 52, βούλει παραθῶ σοι δόρπον; ib. 57: cf. προτιθεῖμαι. ὄλους . βοῦς—see Hdt. i. 133, 'the wealthy Persians on their birthdays have an ox served up, or a horse or a camel or an ass, baked whole in ovens.' But an Athenian would expect κριβανίτας to mean simply loaves, as in 1123.

88. τριπλάσιον Κλεωνίου—see *Vesp.* 19 note: Cleonymus the *ρίψασπις* (*Nub.* 352), was a big man, μέγας ἀσπιδάποβλης (*Vesp.* 591), and a frequent butt of Aristophanes as a coward, a glutton and a humbug.

89. φέναξ—there is perhaps a suggestion of the phoenix. At any rate 'a gull' may be the rendering here with an eye to the coming pun.

90. ταῦτ' ἄρ'—'that then is how you came to be gulling us' (*Green*); because he had been feasting on the gull. For ταῦτα—διὰ ταῦτα cf. *Nub.* 319, 353 etc.

91. ἄγοντες ἤκομεν—we should say 'we have brought with us.' Forms of expression like this, which are very common, illustrate the principle that when a verb and participle come together, the participle is usually the important word. Thus in Thuc. i. 20, 3, τὸ πλῆθος Ἰππαρχὸν οἰοῦνται τύραννον ὄντα ἀποθανεῖν means 'most people think that Hipparchus, who was slain, was tyrant': cf. ib. βουλόμενοι δράσαντές τι καὶ κινδυνεῦσαι, 'to do something if they *must* risk their lives.'

92. τὸν βασιλέως ὀφθαλμόν—the regular title of the chief intelligence official: cf. Hdt. i. 114, where boys in sport choose one of their number to be 'king's eye': Xen. *Cyr.* vi i. 2, 10, τοὺς βασιλέως καλουμένους ὀφθαλμοὺς καὶ τὰ βασιλέως ὦτα: ib. 6, 16.

93. τὸν τε σὸν τοῦ πρέσβως—te is a manifest improvement in sense, besides avoiding the repeated γε. πρέσβυς sing. meaning an ambassador occurs Aesch. *Suppl.* 708, but is quite exceptional.

94. The King's Eye comes in with a pantomime mask adorned with a huge painted eye. This suggests to Dicaeopolis the idea of a ship's rowing porthole through which the oar worked. Or, as Dr Warre says, 'on either side of the bows was a hawse hole which figured as the eye (ὀφθαλμός) of the vessel' (Dict. Ant. *navis*), and this may be meant.

95. πρὸς τῶν θεῶν 'tell me, in heaven's name,' must here be connected with a question, for the phrase is not an affirmation. ναύφρακτον βλέπεις is therefore either interrogative or parenthetical. ναύφρακτος is an adjective meaning 'ship-fenced'; and the sense is 'to look like a man of war' or 'a line of battle.' For βλέπω thus used cf. 254, 566, etc. If interrogative we get 'does your look mean fighting, or are you simply making for harbour?' Otherwise 'with your battle-ship look, are you etc.'

96. ἦ—Ribbeck and Blaydes write ἦ for ἦ, assuming that there is only one question. Pseudartabas enters slowly, solemnly staring round, like a ship making cautiously for port; hence the question 'are you rounding a headland and looking out for a dock?'

97. ἄσχωμ' ἔχεις—ἄσχωμα was a leather bag through which the oar-handle worked to prevent the water washing in. We must suppose the Eye's mask encircled with a great black beard 'round his eye below.'

100. λατράν κ.τ.λ.—this line, which appears in the manuscripts with all sorts of variations, is either mock-Persian and nonsense, or a real Persian sentence which Aristophanes procured and which has perished in the hands of copyists. In Ribbeck's interesting note we have a Persian expert's restoration, bringing out a promise from the King to send supplies of gold to Athens. This seems however directly contradicted by 104 and 113. Many editors adopt Brannk's reading ἐξάρξ' ἀναπισσῶναι σάτρα, as if the line were bad Greek and equivalent to ἀρτίως ἐξῆρξ' (ἐξηρξεν) ἀναπισσοῦν σαθρά, 'he lately began to recaulk rotten seams,' i.e. to restore the navy or reorganise the state. But, besides the fact that such a 'message' would be utterly out of place (unless indeed the refitted ships were to help the Athenians), these words would have been more or less understood, whereas in 102 the ambassador professes to translate what was unintelligible. The case seems thus: Pseudartabas delivers his king's message in Persian or *quasi Persian*; the ambassador interprets that the King intends to *send gold*, and bids Pseudartabas speak again and emphasise the gold. *He speaks again, this time in barbarous Greek, but plain enough to show that his master's purpose is quite different.*

101. ξυνήκαθ'—ξυνέθ' (Cobet), as the 1st aorist is tragic, and the present tense is required here: cf. ὁράει; ἀκούεις; etc.

103. μείζον—'louder': *Vesp.* 963, λέξον μέγα, 'speak up': *Act. Af.* xxvi. 24, ὁ Φῆστος μεγάλη τῇ φωνῇ φησίν, Μαίνη Παῦλε.

104. οὐ λήψι—this is plain enough though barbarous: cf. *Thesm.* 1001, etc. where the Scythian archer says αἰμῶξι, κλαῦσι etc. For 'Ἰαοναῦ cf. βασιλιναῦ, *Av.* 1678: otherwise 'Ἰάον, αῦ (or οῦ) is tempting. Dobree says 'Ionum nomen conumeliose dictum,' as the name was disliked (*Hdt.* i. 143).

106. ὃ τι; sc. 'do you ask what?' cf. 959. χαυνοπρώκτους has the idea of gaping fools, like χαυνοπολίτας (635).

108. ἀχάνας—said to be a Persian measure equal to 45 medimni: χαυν- might suggest the middle syllable.

111. πρὸς τούτου(—before the ambassador (or the eunuch), confronting those whom he supposes to be accomplices in a fraud (C); or according to the scholiast 'to me, here': cf. *Plut.* 868, ἐμὲ τούτου. Others take it 'before this stick, or whip'; or adopt Reiske's πρὸς τούτου, 'I adjure you by this cudgel.'

112. βάμμα Σαρδιανικόν—i.e. scarlet or purple, 'black and blue.' For the cognate construction cf. *Pac.* 1174, βεβαπται βάμμα Κυζικηνικόν. The Eye shakes his head at the first question, and nods impressively at the second.

115. 'Ελληνικόν γ'—'in right good Greek.' Dicaeopolis now drops in some degree his stern and threatening manner and goes on with some comic business and personal attacks.

116. κοῦκ ἔσθ' ὅπως οὐκ—so *Nub.* 1307: *Vesp.* 260 etc.

118. Κλεισθένης—Cleisthenes is repeatedly attacked for his effeminacy, e.g. *Nub.* 355: he and Straton are derided as beardless *Eg.* 1374. Here he is in ridicule called the son of Silyrtius, who was a great athletic trainer.

119. ὦ θερμόβουλον—the scholiast cites from Euripides ὦ θερμόβουλον σπλάγχχνον, 'O fiery heart.'

121. ἐσκευασμένος—'got up,' like σκεύασας, 739: *Thesm.* 591, ὥσπερ γυναῖκ' ἐσκεύασαν.

125. εἰς τὸ πρυτανεῖον—as ambassadors were generally invited: *Dem. Fals. leg.* 350 § 31, ἡ βουλὴ οὗτ' ἐπήνεσε τοὺτους οὗτ' εἰς τὸ πρυτανεῖον ἤξιωσε καλέσαι· καίτοι τοῦτ' ἀφ' οὗ γέγονεν ἡ πόλις, οὐδεὶς πώποτε φήσει παθεῖν οὐδένας πρέσβεις: cf. *Ran.* 764, σίτησιν ἐν πρυτανείῳ λαμβάνειν. ἀγχόνῃ—*Aeschin. Fals. leg.* 33 § 18, ἀγχόνῃ τοῦτ' ἀρ' ἦν καὶ λύπη τοῦτῳ: *Vesp.* 686, ὃ μάλιστα μ' ἀπάγχει.

127. τοὺς δὲ -answering to ἐγὼ and following ξενίζειν. There is a little harshness of construction, as the subject of ξενίζειν (τὴν βουλὴν) has to be supplied. ἔσχει—'stops, checks,' with inf. like κωλύω. As Mr Green says we should expect αἰ ἐτοίμη θύρα or the like, but the expression may be proverbial (schol.). As the envoys pass from the stage Dicaeopolis determines on immediate action.

130. ταῦτασ' δραχμαί—'take eight drachmae, here.' Note the omission of the article when things actually present are pointed out; cf. 187, 960 etc. Amphitheus we have seen had no travel-money; so he is provided at the ambassador's rate for a four days' journey to Sparta and back.

131. ποιήσον see note on 52. Here Mr Green simply alters the accent, and reads ποιῆσαι as active infinitive in imperative sense. πρὸς Λακεδαιμονίους—note such instances of a dative construction and πρὸς as Thuc. i. 17, 3, πρὸς περιόλους τοὺς αὐτῶν ἐκάστοις, 'between each several state and its neighbours' (Shuleto); and see my note on Thuc. iv. 80, 2, a passage which seems generally misunderstood.

132. πλάτιδι—'wife'; connected with πελάζω, ἐπλάθην etc.

133. πρεσβεύεσθε—'go on with your embassies', middle voice, of the state which sent them.

134. Θέωρος—see *Nub.* 400. *Vesp.* 42: 'ut periurus, rapax, moechus, adulator saepius carpitur' (Richter). Sitalces king of the Odrysian Thracians became the ally of Athens in 431, his son Sadocus being made a citizen (Thuc. ii. 29, 5). Possibly, as Dr Merry suggests, Θέωρος is not a proper name, but means the 'high commissioner,' who was now returned from Thrace after performing the sacred rites that admitted Sadocus to Athenian citizenship. In 429, Sitalces invaded Macedonia in the interests of Athens with a force which at one time amounted to 150,000 men (*ib.* 98, 5).

135. ἕτερος...ἔσκηρύττεται—'here's another humbug being heralded in'; see note on 60.

138. κατένιψε ..ἔπηξε—*Nub.* 965, καὶ κριμνώδη κατανιφοί: so ὕει, βροντᾷ etc. sc. ὁ θεός. ἔλην—note the order; cf. 160.

140. Θέογυις—see note on 11. Here is indeed a tribute to the poet's chilling influence, if his play at Athens froze even the rivers in Thrace. In some editions Theorus says this.

143. ἀληθῶς—Eur. *Suppl.* 867, φίλος δ' ἀληθὲς ἦν φίλοις. ἐραστῆς—*Eg.* 732, φιλωσε, ὦ δῆμ', ἐραστῆς τ' εἰμι σός.

144. ἐν τοῖσι τοίχοις—cf. *Vesp.* 97, ἦν ἐν γεγραμμένον...Δῆμον καλόν, where see Rogers' note.

145. ἐπεποιήμεθα—in middle sense of the citizens who adopted him (*Eq.* 63, τέχνην πεποιήται). We have the active *Thuc.* ii. 29, 5, ὁ Νυμφόδορος ἐποίησε Σάδοκον Ἀθηναῖον, Nymphodorus being a third party: cf. ii. 67, 2, Σάδοκον τὸν γεγενημένον Ἀθηναῖον.

146. εἰ Ἀπατουρίων—on the third day of this feast Sadocus would be enrolled in his φρατρία as a newly-created citizen. This was an exceptional privilege in the case of a foreigner; see *Dict. Ant.* Aristophanes suggests that, like a greedy boy, he thought more of the sausages than the ceremony.

147. πάτρα a tragic word not found in Attic prose. Dr Rutherford says, 'there is a ludicrous point in the boy who has just been initiated at the great Ionic festival of the Ἀπατούρια, and gorged with the sausages that symbolised Athenian citizenship, addressing his father in Ionic heroics and calling upon him βοηθεῖν τῇ πάτρᾳ' (*New Phrynichus* p. 19).

150. τὸ χρῆμα—*Nub.* 2, τὸ χρῆμα τῶν νεκρῶν: *Ran.* 1278: of something striking or strange, quantity, mass etc. Here 'postulari videtur articulus ante παρνόπων' (Blaydes): so *Lys.* 83.

152. πλὴν τῶν παρνόπων—except that they will come down on us like locusts.

154. τοῦτο μὲν γ'—'well, anyhow': see Neil, *Eq.* Ap. i. p. 192: so *Nub.* 1173. Is the meaning 'well, now we have a plain statement,' or 'well, now that's plain enough' i.e. that they will ravage us like locusts?

155. οἱ Θράκες ἔτε—see note on 54 and 242.

156. Ὀδομάντων—*Thuc.* ii. 101, 3, speaks of the Odomanti as αὐτόνομοι (B.C. 429): in v. 6, 2, we have Polles king of the Odomanti applied to by Cleon to furnish mercenaries. This was after the death of Sitalces in 424 (iv. 101, 5).

157. τουτί τί ἦν;—'what can this be?': so 767: *Ran.* 39. This exclamation of astonishment comes under the use of the imperfect for 'present recognition of an existing fact' (Goodwin, 39).

159. δύο δραχμαίς—very high pay, equal to an ambassador's. At Potidaea each hoplite had two drachmae for himself and his servant, *Thuc.* iii. 17, 3. The sailors of the Sicilian fleet had a drachma each (vi. 31, 3) but three obols appears to have been the regular pay (viii. 45, 2).

160. καταπελάσσονται—Sitalces was to send cavalry and πελτασταί (*Thuc.* ii. 29, 1), and Thracian peltasts perpetually occur.

162. ὁ θρανήτης λεώς—the θρανήται were the able seamen who

worked the longest oars. They had extra bounties in the Sicilian expedition (Thuc. vi. 31, 3), and were indeed the most important part of the crew. They would be also most exposed to the enemy's missiles.

163. οἱμοι τάλας—the Odomanti rushing on the stage have seized Dicaeopolis' basket with his supply of garlic. In burlesque phrase he calls himself 'devastated' or 'pillaged,' πορθούμενος taking the accusative of deprivation: cf. Dem. *Timocr.* 756 § 182, τὴν θεὸν τοὺς στεφανοὺς σεσιλήκασι.

165. ὦ μοχθηρὲ σύ—'wretched man,' in pitying expostulation: cf. *Ran.* 1175.

166. οὐ μὴ πρόσαι—'don't go near': *Ran.* 607, οὐ μὴ πρόσαιτον; see Goodwin § 297 and Ap. ii. ἐσκαροδισμένοις—like fighting cocks: cf. *Eq.* 494: ἐσκαροδίσας lb. 946.

169. ποιεῖν ἐκκλησίαν—the active is the usual form: see Neil on *Eq.* 746, where he says that a special (σύγκλητος) meeting is generally implied. Here it seems a case of continuing or resuming the sitting.

171. διοσημία 'στί—'an assembly was broken up by a so-called διοσημία or sign from heaven, such as thunder, lightning, rain-storm, eclipse of the sun, or earthquake. Of course it was only in comedy that public business could be interrupted at the caprice of any individual who chose to say that he had felt a drop of rain; in Greece, as at Rome, these signs had their authorised interpreters, who at Athens were the *exegetae*' (Dict. Ant. *ecclesia*).

172. ἀπιέναι—'the Thracians to withdraw'; see note on 247. εἰς ἔνθη—'on the day after next'; εἰς like *ad* of date, our 'Ly' or 'against.'

173. λύουσι. λύω is used of the ἐκκλησία, ἀφίημι of the βουλὴ and the δ.καστήρια: cf. *Vesp.* 595, note.

'At this point exeunt Prytanes, Thracians, people etc. Dicaeopolis does not leave the stage, but the scene behind him changes to an open space in the country with a house on each side, one for Dicaeopolis (202) the other for Euripides (368). The house which serves first as the dwelling of Euripides may do duty for that of Lamachus afterwards' (C.).

Dicaeopolis on his road home is musing regretfully on the loss of his luncheon when he is interrupted by the return of Amphitheus.

174. **μυττωτόν**—of which garlic was a prime ingredient. **ὅσον** may be either exclamatory or relative (= ὅτι τοσοῦτον).

175. **ἀλλ'...γάρ**—cf. 40.

176. **μήπω**—sc. **χαίρειν λέγει**: cf. 296: *Ran* 1281, **μή πρὶν γ' ἂν ἀκούσῃ**. The old reading was **μήπω γε πρὶν ἂν**, and **γε** is generally used in such elliptic phrases, e.g. **μή σὺ γε, μή 'μολ**. Hence **μήπω γε, πρὶν γ' ἂν** (Bergk), and other suggestions. **στῶ τρέχων**—'stop running': *Dem. Phil.* iv. 134 § 10, **οὐ στήσεται ἀδικῶν**. The phrase is strange, though somewhat analogous to **παισμαι λέγων** and the like (*Goodwin* § 879).

177. **φεύγοντ' ἐκφυγεῖν**—*Nub.* 167, **φεύγων ἂν ἀποφύγοι**. *Vesp.* 579, **φεύγων, οὐκ ἀποφεύγει**. Blaydes gives several instances of such combinations, which were plainly not unpleasing to the Greek ear.

179. **ὥσφροντο**—'the samples of libation or truce were (we may suppose) brought in leathern bottles, and the perfumes escaped' (*Green*). Throughout this passage the ideas of drink offering and treaty are combined.

180. **Ἀχαρνικοί**—'true Acharnians': see *Thuc.* i. 20, 4; 21, 3 for the warlike spirit and importance of the Acharnians, who raised 3000 hoplites for the war. **στειπτοί** from root of **στεῖβω**, 'close-grained': no doubt, like the words which follow, suggested by the Acharnians being great charcoal-burners. For **πρίνινοι** cf. *Vesp.* 877, **πρίνινον ἦθος**: *id.* 383, **τὸν πρινώδη θυμὸν καλέσαντες**.

181. **Μαραθωνομάχαι**—the typical burgess-warriors, like our 'Waterloo-men, Peninsula-men' (*Blaydes*): so *Nub.* 986.

183. **τῶν ἀμπέλων**—cf. 512; 986. The Peloponnesians had invaded and ravaged Attica every year since the outbreak of the war, with the exception of 429 and 426. Acharnae was one of the places which suffered most, *Thuc.* ii. 19.

184. **τῶν λίθων**—for the partitive genitive cf. 805, 870 etc.

186. **οἱ δ' οὖν βοῶντων**—'well let them shout': *Nub.* 39, **οὐ δ' οὖν κἀθευδεῖ** *Soph. Aj.* 961, **οἱ δ' οὖν γελῶντων**.

187. **ἐγωγέ φημι**—either word means yes, so perhaps we should read **ἐγωγε, φημί**, 'fero, inquam' as *Brunck* translates.

189. αἰβοῖ—expressive of disgust, especially at a bad smell. ἀρέσκουσιν μ' the accusative with ἀρέσκω is generally accepted, but Van Leeuwen on *I'esp.* 776 has a theory that it is the dative μοι or σοι that is elided. *Ran.* 103, σέ δὲ ταῦτ' ἀρέσκει; he thinks may be corrupt, and elsewhere when there is no elision we have the dative. The accusative is however certain in Plato, e.g. *Rep.* 557 B, ἥτις ἕκαστον ἀρέσκοι, and another instance *ib.* D.

190. πέττης—the five year wine is too new and still 'smells of resin,' with which the porous κέραμοι were coated. So the five years' truce is all too short, and 'smells of pitch and getting triremes ready.'

191. ἀλλά so 1033: cf. ἀλλὰ νῦν, etc.

193. ὥσπερ διατριβῆς ἀντὶ τοῦ ἀπωλείας καὶ συντριβῆς (schol.), i.e. 'wearing out of the allies,' or (some say) 'delay on the part of the allies.' Herwerden suggests διατριβῆς καὶ ξυλλόγων. As Mr Green says 'a ten years' truce would but mean embassies and levying of troops from unwilling and dilatory allies, and then renewal of war.' There seems something wrong and awkward about the clause with ὥσπερ.

195. ὦ Διονύσια—smacking his hips, and invoking the name of the rustic festival from which he had been so long debarred.

197. καὶ μὴ ἐπιτηρεῖν—'not having to look out, provide': the infinitive stands loosely in combination with the preceding nouns: cf. *Thuc.* iv. 66, 2, νομιζόντες ἐλάσσω σφίσι τὸν κίνδυνον ἢ τοὺς ἐκπέσοντας ἐπὶ σφῶν λατελθεῖν: *ib.* v. 53, 2: vi. 60, 3. Some editors however transpose this verse and the next, making ἐπιτηρεῖν depend on λέγουσι. ἐπιτηρεῖν usually means to watch for something likely to come, as in 923. Merry and Paley therefore explain 'not to be always looking out for (the order), Rations for three days.' σιτί' ἡμερῶν τριῶν—like soldiers ordered on service: *Pac.* 312, ἔχοντας ἤκειν σιτί' ἡμερῶν τριῶν: so *I'esp.* 243, ἡμερῶν ὀργὴν τριῶν, of dicasts summoned to court.

198. ἐν τῷ στόματι—the mouth of the taster, or the mouth of the bottle, or, as the scholiast says, ὡς γυναικας εἰδωλοποιεῖ τὰς σπονδας. βαῖν' ὅποι θέλεις the countrymen had suffered terribly from being cooped up within the city walls, and the war had stopped intercourse between state and state. In the 50 years' peace of 431 the first provision is for free access for all Greeks to the national shrines and festivals (*Thuc.* v. 18, 1)

199. σπένδομαι—'with these I pour libations (making truce), and will drink them to the last drop' (Merry).

200. χαίρειν κελεύειν πολλά. Eur. *Hip.* 113, τὴν σὴν δὲ Κύπριν πολλὰ ἐγὼ χαίρειν λέγω.

203. ἐγὼ δὲ. γε—'and I for my part': δὲ...γε 'common in retort, when the second speaker, accepting the statement of the first, wishes to cap it or to bring in a consideration on the other side' (Neil, *Eg. Ap.* i.): cf. *Eg.* 356, ἐγὼ δὲ γ' ἡνυστρον βοός: and Shilleto on Dem. *Fals. leg.* 369, § 102.

As the scene concludes Dicaeopolis enters his house, and Amphitheus leaves the stage by the left.

Parodos of the Chorus, lines 204—316

204. The chorus enters from the right. It consists of twenty-four old charcoal-burners, vigorous indeed but without the nimbleness of their early days. Still they are eager in pursuit, and the trochaic measure corresponds to their excitement. πᾶς ἔπου the leader (κορυφαῖος) addresses his band: *Ran.* 371, χώρει νῦν πᾶς. The double construction with πυνθάνου is noticeable: the genitive of the person questioned is of course common, and in *Thesm.* 619, we have τον ἔμον ἄνδρα πυνθάνει; 'do you ask about my husband?'

205. τῇ πόλει γὰρ ἄξιον—cf. 8.

210. ἐκπέφενγ'—'the old men stop, finding that Amphitheus has escaped, and bewail the feebleness of age, so different from their activity in youth' (Paley).

211. ἐπ' ἐμῆς νεότητος—*Vesp.* 1199, ἐπὶ νεότητος: *Eg.* 524, ἐπὶ γηρωσ, οὐ γὰρ ἐφ' ἥβης. With this passage compare the verses in the *Wasps* (230—239), where the old men who form the chorus recall their days of youthful prowess.

214. ἡκολούθουν—'kept up with.' Phayllus of Crotona, like Ladas in after days, was a proverbial runner: cf. *Vesp.* 1206, τὸν δρομέα Φάυλλον εἶλον διώκων. Crotona sent one ship to Salamis, τῆς ἦρχε ἄνηρ τρεῖς πιθιονίκης Φάυλλος, *Ildt.* viii. 47. He was an all-round athlete, according to the epigram which the scholiast quotes:

πέντ' ἐπὶ πεντήκοντα πόδας πῆδησε Φάυλλος,
δίσκευσεν δ' ἑκατὸν πέντ' ἀπολειπομένων.

215. φαύλως—'easily, lightly': *Thesm.* 711, φαύλως ἀποδράς. *Vesp.* 656, λόγισαι φαύλως, 'roughly': *ib.* 1013, μὴ πέσῃ φαύλως χαμάζε.

218. ἀπεπλίζατο—'stepped, or trotted off': Hom. *Od.* vi. 318, εὖ δὲ πλίσσυντο πόδεσσι. πλῖξ γὰρ τὸ βῆμα καὶ πλῖγματα τὰ πηδήματα (schol.).

220. Λακρατείδῃ—meaning himself: Lacrateides according to the scholiast was an old archon in the days of Darius.

221. **μή γάρ ἐγγάνῃ** most modern editors read **ἐγγάνοι**: but, with Merry and Paley, I have an inclination to the old reading **ἐγγάνῃ** as more distinctly prohibitive—'do not let him': Soph. *Trach.* 802, **μηδ' αὐτοῦ θανῶ**—**μή ἐάτε**: see Thuc. iv. 95, 1, **παραστῇ δὲ μηδενί**: Plat. *Symp.* 222 D, **μηδεν πλεον αὐτῷ γένηται**. So Aesch. *Ag.* 131, and (conjoined with an optative) *Supp.* 357. For the word and construction cf. *Vesp.* 1007, **καὶ ἐγχανεῖται σ' ἐξαπατῶν Ἵπέρβολος**.

226. **οἷσι**—'against whom.' Then comes a parody or quotation **ἐχθοδοπός** occurs Soph. *Aj.* 232: cf. Hom. *Il.* 1. 518.

228. **τῶν ἐμῶν χωρίων** 'for my farms' Blaydes understands *ἐρεκα* or the like: see however the instances in Monro's *Homeric Grammar* § 176 (1), e.g. *Il.* xviii. 88, **πένθος παιδοι ἀποφθιμένοιο** Green renders 'war raised by my neighbourhood.'

230. **σχοῖνος**—'a very reed' or rush; vid. **ὀξύσχομος**: it was the spear of the frogs against the mice, Hom. *Batr.* 256. **ἀντεμπάγω** no other instance is given of this compound: cf. 1216.

231. **ἀνιάρός** inserted by Blaydes, four syllables being wanting, so no editors mark a lacuna after **ὀδυνήρος**. The scholiast on the next line says that stakes were set among vines to stop intruders, and adds **ἐπειδὴ οὖν προείπε, σκολοψ καὶ σχοῖνος αὐτοῖς ἄτ' ἐμπάγω κ τ.λ.**: Klotz therefore reads **καὶ σκόλοψ ὀξύς**. **ἐπὶ κωπος** raises a further question: the scholiast says **ἀντὶ τοῦ, διὰ νεῶς καὶ ναυτικῶς ὧν ἐπὶ αὐτοῖς**, taking the word to mean 'at the oar'. Hence Bergk's suggestion **ἐπὶ θ' ἄμ' ἐπικωπος**, i.e. 'and till I assail them too at sea.' Here however the idea of naval attack seems out of place. Müller while disclaiming a decisive view 'in tam dubia re' inclines to Green's conclusion that the whole passage is best taken as referring to the defence of vineyards by thorns, briars, stakes, etc.; and then **ἐπὶ κωπος** applied to **σχοῖνος** will be 'up to the hilt, piercing them deeply'. So **αὐτόκωπος** and **πρόκωπος** are both used of swords.

234. **βαλλήναδε**—'towards Peltington' (Green), Pallene being a deme near Acharnae. Merry suggests 'Hurlingham,' and points out that Pallene was an important military position. So in one sense the words imply 'look out for a good position,' and then comes in the pun from **βαλλω**. See Blaydes for a long list of similar jokes.

235. **γῆν πρὸ γῆς**—so Aesch. *Prom.* 682, **γῆν πρὸ γῆς ἐλαύνομαι**, where Paley says that **πρὸ** has the sense of **πάρω**, which I do not understand. Is the meaning 'to one land before another' or 'instead of' i.e. in preference to, as Lid. and Scott seem to take it? We have **ἐπὶ εἰς ἐπὶ** Soph. *Ant.* 340, and such phrases as **ἡμέραν παρ' ἡμέραν**,

where the accusative expresses duration. Here it is applied to 'the space traversed,' as in Thuc. v. 9, 6, *ἔθει τὴν ὁδὸν ταύτην*.

236. *ἐμπλήμην* - *Vesp.* 603, *ἐμπλησο λέγων*; Eur. *Hir.* 660, *μισῶν οὐπορ' ἐμπληθήσομαι*: for the form cf. *Lys.* 235, *ὕδατος ἐμπληθ' ἢ κύλιξ*; so *κεκλήμην*, *μεμνήμην* etc.

237. Dicaeopolis is heard coming out with his daughter and two slaves to celebrate the rural Dionysia. *εὐφημεῖτε* the first thing is the proclamation for sacred silence: *Vesp.* 868, *εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω*.

238. *σῖγα πᾶς*—sc. *ἴσθι* or *ἔχε*. For *πᾶς* with the imperative cf. 204: *Pac.* 301, *δεῦρο πᾶς χάρεα προθύμως*. *τῆς εὐφημίας* the injunction to keep silence: cf. Eur. *Heic. Fur.* 962, *ἀκοὴν ἱππειῶν*, 'first proclaiming *ἄκουε πᾶς*.' The Acharnians conceal themselves as the procession steps forth. They do not wish to hinder a sacred rite; and as yet they do not know that it is Dicaeopolis who has made the truce.

242. *προίτω 'ς τὸ πρόσθεν*—this is nearest the manuscript reading, *ἐς τὸ πρόσθεν* being undoubtedly right, as in 43. For the second person *προίθ' εἰς* (or *ἐς*) which many editors have see 54 (note): 155 etc. The nominative with the article is in apposition to *σύ* or *ὁμεῖς* implied (Kruger, *Gr.* 46. 2, 6). *ἡ κανηφόρος* the daughter bears on her head the sacred basket with the requisites for sacrifice: she now comes forward and places it on the altar.

244. *ἴν' ἀπαρξώμεθα*—the 'initatory rite' is described in the following lines.

245. *ὦ μήτηρ*—speaking to her mother, who does not appear on the stage but 'hands up' the ladle from within the house. Some editors however give 244 and 253—8 to the mother.

246. *ἐλατήριος*—a flat cake, *παρὰ τὸ ταῖς χερσὶν ἐλαύνεσθαι εἰς πλάτος*. It was taken from the *κανοῖς*, the *ἔτνος*, borne by Dicaeopolis in the *χύτρα* (284), was poured over it and it was then offered on the altar.

247. *καὶ μὴν καλόν γ' ἔστω*—i.e. 'well, all is now ready.' The procession being duly arranged Dicaeopolis now prays to the presiding

deity. The infinitives *ἀγαγεῖν* and *ξυνεγκεῖν* express a wish or prayer (Goodwin 785): cf. 435; and see the same construction in a similar scene *Vesp.* 869. In some editions however there is no stop after *ἔστ'* and they are taken with *καλὸν γ' ἔστ'*. So in laws and decrees the infinitive construction is used; see 172; Dem. *Meid.* 517, τοὺς πρυτάνεις ποιεῖν ἐκκλησίαν 'the prytanes to convene an assembly.'

251. *στρατιάς* - 'service'; *στρατεία* is not used by Aristophanes. *ἀπαλλαχθέντα* - so *Vesp.* 504, where Van Leeuwen reads *ἀπαλλαγόντα*; see note on *Vesp.* 484. Veitch says 'the 1st aorist passive is used more frequently than the 2nd aorist by Sophocles and Euripides. The 2nd aorist is always used by Aeschylus; generally by Aristophanes.' The 1st aorist is not found in Attic prose.

252. *ξυνεγκεῖν* 'twin out,' *exenire*. Aesch. *Suppl.* 753, καλῶς γ' ἂν ἡμῖν ξυμφέροι ταῦτ': *Λυδ.* 594, ἐπὶ τὸ βέλτιον ξυνοίσεται: so *ξυμφέρειν* generally 'to be of service.'

253. *καλὴ καλῶς*—so *Ecc.* 730, χάρει καλὴ καλῶς, of a procession. cf. *κακὸν κακῶς*, *σοφὸς σοφῶς* etc., *bella belle* (Plaut.).

254. *βλέπουσα θυμβροφάγον*—'with a savory-eating look,' demure and prim, savory being a bitter herb: cf. *Vesp.* 455, *βλεπόντων κάρδαμα*: *Eq.* 131, *ἐβλεψε νᾶπυ*. It is a comic adaptation of such Aeschylean phrases as *Ἄρη δεδορκότων* (*Sept.* 53).

255. *ὀπίσει*—Hom. *Il.* xii. 429, *πρεσβυτάτην δ' ὤπιε θυγατρῶν Ἰπποδάμειαν*: Hes. etc. The passive is used of the woman; cf. *γαμῶ, γαμοῖμαι*.

256. *φυλάττεσθαι*—infinitive for 2nd person imperative: see note on *Vesp.* 386. In this construction the subject is in the nominative; but when the infinitive stands for the 3rd person imperative the subject is in the accusative (Goodwin 784. 2). See Monro's *Hom. Gr.* § 241, also Leaf on Hom. *Il.* iii. 285, *Τρῶας ἀποδοῦναι*, where he suggests that perhaps *Τρῶες* should be read.

257. *περιτράγῃ*—for the force of *περὶ* in composition cf. Tim. iv. 12. 1, *περιερρηγῇ*, of Brasidas' shield, the handle of which slipped 'from round' his arm: ib. 51. 1, *Χίοι τὸ τεῖχος περιείλαν*, took down the wall which was round their city. Plat. *Rep.* 59 A, *περικόπη* with acc. 'was clipped of its surroundings.' *τὰ χρυσία* strings of gold coins may be meant: *Av.* 571, *δοῶν δ' ἔχει τὸν χρυσὸν ὥσπερ παρθένος*: Hom. *Il.* ii. 872, *ὅς καὶ χρυσὸν ἔχων πόλεμονδ' ἱεν ἥτε κορη*. The high-born *καθηφάροι* were especially rich in their array. The idea of a crowd of spectators is kept up; the daughter is to mind her jewels, the mother to look on from the roof.

262. *πρόβα*—to the daughter; the little procession now begins, the sacrifice having been duly offered.

266. *ἔκτε σ' ἔτει*—cf. 890; the war began in the early summer of 431, and the last celebration of the rural Dionysia, a winter feast, would be in 432. *προσείπον*—of welcome and greeting, as 882, 891.

ἐς τὸν δῆμον—this shows that the scene was changed, as noted on 173.

269. *πραγμάτων*—‘*πράγματα* = res quae negotium nobis facessunt’ (Müller), ‘bothers, troubles’: so 757.

270. *Λαμάχων*. Lamachus is first mentioned by Thucydides in 424 (iv. 75, 1). He is taken by Aristophanes as a typical soldier and champion of the war party. No doubt his name came in well (cf. 1071), *τάχα δ' ἂν τι καὶ τοῦ οὐνόματος ἐπαύροιο*, as Herodotus says of Leon when the Persians sacrificed him (vii. 180).

277. *ἐκ κραιπάλης*—to set you right next morning: cf. *Vesp.* 1255, *ἀποτίνειν ἀργύριον ἐκ κραιπάλης*. *εἰρήνης τρυβλίον*—peace, like the *σπανδαί*, being typified as wine; so 1053.

279. *φεψάλλω* i.e. in the chimney corner, safe from damp; see 58: *Av.* 434, *τὴν πανοπλίαν κρεμάσαντες εἰς τὸν ἱπνὸν εἰσω*. *φεψαλός* is properly a spark, as in 666. *κρεμύσσεται*—*Vesp.* 808.

280. The chorus, being now sure of their man, rush out to stone Dicaeopolis, the procession scattering in panic: cf. the onslaught of the chorus in the *Rhesus* of Euripides (675), *βάλλε βάλλε βάλλε βαλλε, θείνε θείνε*.

281. *παῖε πᾶς*—so 204, *πᾶς ἔπον, δίωκε*: cf. *Eg.* 247, *παῖε παῖε τὸν πανοῦργον*: *Vesp.* 456, *παῖε παῖ*. For *πᾶς* some editors read *παῖ* for *παῖε*, like *παῦ παῦ*, *οὗτος*, a reading which is commonly accepted *Eg.* 821.

284. *Ἡράκλεις*—he appeals to Hercules as *ἀλεξίκακος*, says the scholast; adding that he raises a laugh by his care for the pot with the soup in it rather than for his own head. It was however a sort of sacred jar, see 246: cf. *Av.* 43, *κανοῦν ἔχοντες καὶ χύτραν καὶ μαρρινας*.

285. *μὲν οὖν* ‘nay rather,’ ‘no, it’s you we’ll stone.’ For the use of *μὲν οὖν* in modifying what goes before, see *Eg.* 910, *ἐμοῦ μὲν οὖν*, and

note on *Vesp.* 898, *θάνατος μὲν οὖν κινεῖται*, when 'a dog's death' is suggested by the judge in place of the lighter penalty which the prosecutor proposed. ὦ *μιαρὰ κεφαλῇ*—'accursed wretch': Hom.

Il. vii. 281, *Τεύχερε, φίλη κεφαλῇ*: especially in addresses; cf. the tragic use of *καρὰ*. Demosthenes uses it as descriptive, e.g. *Meid.* 552 § 117, *ταῖς' ἔλεγεν ἡ μιαρὰ καὶ ἀναιδὲς αὐτῇ κεφαλῇ* (where follows a masculine participle in accordance with the sense).

286. *γεραίτατοι*—'most reverend.' Blaydes calls this 'error solennis' and reads *γεραίτεροι* 'elders,' comparing *Nub.* 1395 etc.; but the change seems gratuitous.

291. *εἶτα*—see note on 24.

292. *ἀκούσατ', ἀλλ' ἀκούσατε*—Hamaker's conjecture adopted by Müller. It follows the line of *οὐκ ἴσατ' ἀλλ'*, and is supported by 322. In the ordinary reading *οὐκ ἴσατε γ'* the particle *γ'* is awkwardly placed, though *δὲ γε* 'yes, but' is common in retort; cf. *Eg.* 363 5. Dobree suggests *οὐκ ἴσατε μ'*. Meineke and Green adopt *μᾶλλ' ἀκούσατε*, 'don't (refuse) but': cf. 458: *Και.* 103, 752 (in both cases however after a question).

295. *κατὰ σε χάσομεν*—cf. *Nub.* 791, *ἀπο γὰρ ὀλοῦμαι*: *Vesp.* 784, *ἀνά τοι με πείθεις*.

299. *λέγε λόγον*—'tell me a long story': *Lys.* 747, *τίνα λόγον λέγεις*; 'what nonsense are you talking?' Eur. *Med.* 321 *μὴ λόγους λέγε*, 'do not speak empty words.' See Mayor's note on Cic. II *Phil.* 17, 42, *dicta dicere*, 'to make jests.' The general rule is that the cognate accusative must either be defined by an adjective, pronoun, or attributive clause, or else must itself connote something more than the verb; otherwise the addition would be merely superfluous.

300. *μεμίσσηκα*—the perfect implies a fixed and permanent hatred: cf. 993, *νενομίκα*: Thuc. I. 120, 4, *οὐδεὶς ἐντεθύμηται*.

301. *κατατέμω καττύματα*—'I will cut into shoe soles': so *Eg.* 768, *κατατμηθεῖν λεπάδνα*, 'into straps'. *Nub.* 370, *δερῶ σε θιλακόν*: 442, *ἄσκον δειρεῖν*, in which appears in some manuscripts is therefore not needed.

For *καττύματα* cf. *El.* 314, *οἷδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὄθεν παλαι καττιεται*. A. *εἰ δὲ μὴ σὺ γ' οἶσθα καττυμ' οὐδ' ἐγὼ χορδεῖματα* (see *Nett*): *Vesp.* 1160, *ἐχθρῶν παρ' ἀνδρῶν δυσμένη καττύματα*.

We have here a significant threat of the coming onslaught on the leather seller in the *Knights*. The chorus is indeed speaking for the poet himself, so in *Vesp.* 342, *Δημοδογοκλέων* is used as a term of reviling by Cleon's own partisans the dicasts.

305. ἐκποδῶν—'out of the case': Eur. *Med.* 1212, ἐκποδῶν ἔστω λόγον. elsewhere in Aristophanes with words of motion, as in 240. The thought of the Laconians exasperates the chorus, and Dicaeopolis tries to change the subject.

306. τῶν σπονδῶν ἀκούσατ'—i.e. hear from my mouth, like ἀκούειν λόγον, otherwise we should expect the accusative: Dem. in *Macart.* 1051 § 2, εὐνοικῶς ἀκροάσασθαι τῶν λεγομένων.

307. πῶς . καλῶς—how can you say καλῶς (sc. σπείσασθαι)? The second ἄν may be supported (see Blaydes). It is however omitted in K, 'rectissime' according to Cozet, who approves λέγοις ἐπειπερ. εἴπερ γε, like εἴ γε, 'with or without an intervening word, ten. s., like *siquidem*, to mean *since*' (Neil).

308. οὔτε βωμός, κ.τ.λ.—αἱ γὰρ συνθῆλαι διὰ τριῶν τελοῦνται λόγων μὲν οἷον δι' ὄρκου, ἔργων δὲ διὰ τῶν ἐν βωμοῖς θυσιῶν, χειρῶν δὲ ἐπειδὴ αἱ πίστεις διὰ τῶν δεξιῶν γίγνονται (schol.). Maller compares Eur. *Med.* 21,

βοᾷ μὲν ὄρκου, ἀνακαλεῖ δὲ δεξιᾷ
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται.

Enemies of course are always charged with bad faith: so *Punica fides*, perfide Alcion, and the like were quite proverbial expressions. Nor were the Athenian poets behindhand in reviling their foes: cf. *Lys.* 629, (of the Laconians) οἷσι πιστὸν οὐδέν, εἰ μὴ περ λυκῶ κεχηρότι: *Pac.* 623, where they are ἀσχροκερδεῖς, as in the vehement denunciation of Sparta, Eur. *Andr.* 445-52.

309. ἐγκείμεθα—'are vehement against': Thuc. ii. 59, 2, ἐνέκειντο τῷ Περικλεῖ, 'assailed': iv. 22, 2, Κλέων πολὺς ἐνέκειτο.

314. πόλλ' ἄν—'could in many ways show that there are points where they are even the aggrieved party' (Green): πολλά thus goes adverbially with ἀποφάναιμι, but I do not feel sure of the construction. It seems more natural to take πολλά as well as ἔσθ' ἄ with ἀδικουμένους: so Paley, 'some points and those not a few.' ἔσθ' ἄ—cognate accusative, 'in certain points': so ἔστιν ὧν, ἔστι παρ' οἷς, ἔστιν οὗς, ἔστιν ἧ etc. but εἰσιν οἷ. ἔστιν οἷ is found Xen. *Cyr.* ii. 3, 18, and *Anab.* vi. 2, 6 (see Kühner's note).

καδίκουμένους—a good instance of καὶ emphatic, 'actually, even': see 309. Note that the present tense is used of past injuries, while the idea of wrong remains: *Vesp.* 1017, ἀδικεῖσθαι φησιν πρότερος, 'that he has suffered an unprovoked wrong.'

315. τοῦτο τοῦπος . . εἰ—cf. *Vesp.* 426, τοῦτο μέντοι δεινὸν ἦδη . εἰ μαχοῦμεθα.

317. καὶ γὰρ . . λέγειν—this is not strictly logical in expression, as he

was to speak over a block any way, but the meaning is clear enough. μηδὲ τῷ πλήθει δοκῶ — 'and do not satisfy the public' i.e. the chorus, cf. *Il.* δῆμος 626, with which πλήθος is often synonymous.

318. ἐπιξήνον — a block to chop meat on (schol.): Aesch. *Ag.* 1277, an executioner's block. τὴν κεφαλὴν is the reading of all manu-

scripts, but, as it gives a dactyl in the fifth foot, editors look on it with suspicion, and suggest τὴν δέρην, τὴν σφαγὴν, τοῦ λάρυγγ' etc. This passage is said to be a parody of an incident in the *Telephus*, where the hero refuses to be smelt 'even if Agamemnon held an axe ready to smite his neck.'

319. εἰπέ μοι — a mere exclamation, with plural, like εἶθι, ἄγε, φέρε: cf. 328. *Vesp.* 403, εἰπέ μοι τί μέλλομεν;

320. μὴ οὐ μὴ οὐ because the question implies a negation, φείδομαι μὴ becoming οὐ φείδομαι μὴ οὐ: cf. Aesch. *Prom.* 627, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὰ πᾶν, so Soph. *Oed. Tr.* 1065, οὐκ ἂν πείσομαι μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς — 'I will not be dissuaded from learning all': see Goodwin § 815, 2. καταξάλειν — commonly used in the metaphorical

sense of tearing and crushing: Soph. *Ag.* 728, πέτροισι πᾶς καταξάνθεις. 'Here however,' says Mr Green, 'we have the double meaning of carding and combing into a red coat, and of mauling and crushing into a bloody mass.' For τοῦτον ἔς Blaydes reads τούτων on the analogy of 301.

321. οἶον — 'how,' as in 447. μέλας — there seems, as Merry says, a particular stress on μέλας, and the meaning may be, 'how your black smouldering embers have blazed up in rage.' θυμῶψ — glowing charcoal. The sound suggests θυμός: Soph. *Oed. Col.* 434, ὀπηνίκ' ἔστι θυμός, quoted by Green, who translates 'How fierce, good colliers, your dark choker glows'. cf. Eur. *Iph. T.* 987, δεινὴ τις ὀργὴ δαιμόνων ἐπέξεσεν.

322. ἑτεόν — 'really,' in questions and appeals, sometimes ironical as in 609. ὄχαρνηδαι — 'sons of the Acharnians,' a sonorous expression formed in Homeric fashion.

323. τᾶρα i.e. τοι ἄρα, so most editors for γ' ἄρα or γ' ἄρα: cf. *Ran.* 253, δεινὰ τᾶρα πεισομεσθα. *Av.* 1225 etc.

325. τεθνήξων — from τέθνηκα are formed two futures τεθνήξω and τεθνήξομαι, meaning 'I shall be dead.' The active is the older form: cf. 590; Aesch. *Ag.* 1279, τεθνήξομεν, where there can be no doubt of the reading. Thus τεθνήξεis should be read *Vesp.* 654, where the two best manuscripts R and V have τεθνήξει. For the construction cf. Aesch. *Ag.* 1660, γὰρ δὲ δώσω etc. No instance is however given with ωι.

327. *ὥς ἔχω γ'*—see Blaydes for instances of *ὥς* .. *γε*, e.g. *Vesp.* 218. We have now a parody of a scene from the *Telephus*, when the hero approached the Grecian camp, begging relief from the wound inflicted by the spear of Achilles.

330. *ἔνδον εἰρξας*—Dicaenopolis has turned to get the 'hostage' from his house, or filched it unperceived from one of the chorus; and his confident bearing alarms the Acharnians. *ἐπὶ τῷ*—'on the strength of what?': *Vesp.* 317, *ἐπὶ τῷ κομῶς*;

331. *τουνανί*—holding up a coal-basket; as Telephus in the tragedy seized the child Orestes to compel the Greeks to pity him. So Mnesilochus, *Thesm.* 697, seizes a wine skin from the women who are assailing him, and holds its life as security.

335. *ὥς ἀποκτενῶ*—usually explained as 'being assured that,' so *Nub.* 209: *Vesp.* 416: cf. 325 and 333. In the latter *ὥς* may be an exclamation. *κέκραχθ'*—*Vesp.* 198: *Thesm.* 692, *κέκραχθι* imper. of *κέκραγα* perf. with present sense. Blaydes thinks that we have here the plural *κέκραχθε* = *κεκράγετε* (*Vesp.* 415), like *ἀνωχθε* Hom. *Od.* xxii. 427: but the singular is quite in place, as in 366.

336. *ὀμήλικα τόνδι* the old coal basket (schol.). 'Will you then after all destroy my dear old coal loving mate here?' The basket is *ὀμηλιξ* or *ῆλιξ* as having begun its basket life with the Acharnian's coalier life' (Green). For the absence of the article cf. 454, etc. and see note on 130.

338. *τόν τε Λακ.*—'and (say) with regard to the Lacedaemonian, that' etc. The reading is uncertain; but the position of *τόν Λακεδαιμόνιον* shows that it is most likely the subject of the following clause with *ὅτι*: for the constriction cf. 117: 375. *τῷ τρόπῳ*—'to your temper' (bent, or character). Muller (with Enger) has *τῷ τρόπῳ*, 'in some way.' Otherwise we have *ὅτι τῷ τρόπῳ σοῦ στί φιλον*, 'even of the Lacedaemonian himself say whatever suits your humour' (Green).

343. *ὅπως μή.. ἐγκάθηνται*—*ὅπως* (*μή*) with the future is common in Aristophanes, e.g. 955. Here with a present indicative it expresses a suspicion and apprehension concerning a present ground of fear, 'I am afraid they *now have* stones hidden somewhere in their cloaks', see Goodwin § 282. *ἐγκάθηνται*—lurking in ambush, as it were.

344. *ἐκσίσεισται*—sc. *ὁ τριβων*, the leader speaking for the rest.

345. *μή μοι πρόφασιν*—*Nub.* 84, *μή μοι γε τοῦτον*: *Vesp.* 1179, *μή μοι γε μυθους*. *βέλως* 'tragoediam sapit' (Muller): cf. *Vesp.* 615.

346. *ἅμα τῇ στροφῇ*—*χορεύουσιν ἅμα* (schol.); this part of the

scene ending with a dance or rhythmical movement by the chorus towards the central thymele.

347. ἐμέλλετ' ἄρα comparing the other instances of ἐμέλλον ἄρα or ἄρα, *Nub.* 1301, ἐμέλλον ἄρα σε κινήσειν: *Eur.* 460: *Lam.* 268, ἐμέλλον ἄρα παύσειν, we get the meaning 'I knew you would, I thought I should make you,' lit. 'you were, it seems, after all going to ..' πάντως—'anyway, certainly.' ἀνήσειν τῆς βοῆς—'to stop your shouting' is read by most editors: cf. *Pae.* 318, τῆς βοῆς ἀνήσετε. Mr Green however retains ἀνασεῖν βοήν in the sense of raising a noisy cry to save their coats, 'with evident reference to σειστός in the line before' ἀνασεῖω and its compounds are certainly used of threatening demonstrations; see Lid. and Scott. Note however that βοή is used throughout of the shout of attack, as it is in the *Wasps* (e.g. 471). C, followed by Merry, reads ἀνασεῖν βοάς 'to wave your—cries' (instead of 'your hands') in token of submission, i.e. to cry out for a truce. cf. *Thuc.* iv. 38, 1, τὰς χεῖρας ἀνέσεισαν, of the Spartans at Sphacteria. So Paley, who reads βοήν. The rare plural βοάς occurs *Soph. Ant.* 1021, and α is written over ῆς, in the same hand, in the Ravenna manuscript. Muller has ἀνησειν τὴν βοήν, which he seems to understand as 'to utter your cry, go on shouting,' but the words cannot bear this meaning.

348. ὀλίγου—sc. δεῖν or δέοντες, 'all but' cf. 381. Παρνήσιοι—

from the forests of Mount Parnes, which still furnish wood for charcoal. 349. ἀτοπίαν—'queerness, unreasonableness'; elsewhere of things rather than persons. τῶν δημοτῶν—'of their fellow-townsmen'; τῶν has a possessive force as in 62.

350. ὑπὸ τοῦ δέου—so 581. τῆς μαρίλης συχνήν—*Pae.* 167, τῆς γῆς πολλήν. *Plut.* 694, τῆς ἀθάρης πολλήν, so in prose ἡ ἡμισεία τῆς γῆς, αἱ ἡμισεῖαι τῶν νεῶν etc.

351. ὀμφακίαν—'half-sour,' of wine made from unripe grapes (ὀμφακες).

354. ἴσον ἴσῳ φέρον—'that stands half and half' i.e. admits of equal give and take. κεκραμένον is implied in the construction. This is said to be a metaphor, suggested by ὀμφακίαν, from wine which bears (φέρει) an equal admixture of water: *Plut.* 1132, οἶμοι δὲ κυλικὸς ἴσον ἴσῳ κεκραμένης: *Eq.* 1188, τὰ τρία φέρων καλῶς, i.e. three parts of water to two of wine.

360. πόθος ὃ τι φρονεῖς—'longing for your meaning': *Nub.* 1392, τὰς καρδίας πηδῶν ὃ τι λέγει: *Soph. O. T.* 74, λυπεῖ τί πρᾶσσει: *Aj.* 794, ὥστε μ' ὠδινεῖν τί φῆς.

364. ἥπερ—ὥσπερ, καθάπερ. Blaydes renders τὴν δίκην 'institution'; but it is rather the trial of the issue as proposed by Dicaeopolis.

366. ἰδοῦ, θέασαι—Dicaeopolis brings the block: cf. *Eg* 997, ἰδοῦ, θέασαι, where Cleon produces the oracles.

367. οὗτος τὸν τυννουτοσί—'this little fellow here'. *Nub.* 878, παιδάριον τυννουτοσί, 'only so big,' δεικτικῶς (schol.). *Ran* 139, ἐν πλοιαρίῳ τυννουτοσί, 'no bigger than that.'

368. ἀμέλει—'in truth,' 'rest assured' (Blaydes), with an assertion, as in *Nub.* 412 and 488. οὐκ ἐνασπιδώσομαι. 'enshield myself' (Paley): οὐ παρασκευάσομαι ἐπιπόλῳ, as the scholiast explains.

370-5. τοὺς τε γὰρ τῶν τ' αὖ—'the country people are so contented that any praise, however exaggerated, of the mother city delights them, and the old citizens are so crabbed and cross that one is pretty certain to be condemned by them in the law courts if one says a word against Athens' (Paley).

373. καὶ δίκαια καὶ δίκαια. *Eg* 256, κεκραγῶς καὶ δίκαια καὶ δίκαια. *Nub.* 99, λέγοντα νικᾶν καὶ δίκαια καὶ δίκαια. We use the disjunctive expression 'right or wrong.'

374. ἀπεμπολῶμενοι—so Creon inveighing against soothsayers (*Soph. Ant.* 1036) says,

τῶν σ' ὑπαὶ γένους

ἐξημπολῆμαι κάκτεφόρτισμαί πάλοι.

(cf. *Pac.* 633, τὸν τρόπον πωλούμενος τὸν αὐτὸν οὐκ ἐμάνθανεν. *Plant. Bacch.* iv. 6. 16, o stulte stulte, nescis nunc vendere te. cf. Shakespeare, *Rich. III.* v. 3. 305, 'Dickon thy master is bought and sold.')

375. τῶν τ' αὖ γερόντων—i.e. the dicasts, before whom he might be dragged by Cleon. Here and in 377 Dicaeopolis speaks for the poet himself.

376. βλέπουσι. δακεῖν—'look to, long for': so *Vesp.* 847, τιμᾶν βλέπω. δάκνω is not uncommon in the sense of hurting or galling; cf. 315; *Vesp.* 778.

377. αὐτός τ' ἐμαυτόν—For the construction cf. *Nub.* 145,

ἀνῆρετ' ὅστι Σαιρεφῶντα Σωκράτης

ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῇ πόδας.

ὑπὸ Κλέωνος ἄπαθον—Aesch. *Prom.* 1041, πάσχειν κακῶς ὑπ' ἐχθρῶν: so κακῶς ἀλούω, πληγὰς λαμβάνω, and other such virtual passives are constructed with ὑπὸ or πρὸς; αἰσθόμενος ὑπ' αὐτομόλων is the reading of all the manuscripts, *Thuc.* v. 3. 2.

378. τὴν πέρυσσι κωμῳδίαν (*Vesp.* 1041) the *Babylonians*, see Introduction

379. ἐς τὸ βουλευτήριον—the βουλή had certain judicial functions, the chief of which was to receive denunciations (εἰσαγγελία) of offences for which no special penalty was provided by law. The senate could inflict a penalty or send the case before the courts.

380. κατεγλώττιζέ μου—'bemoaned me': *Eg.* 351, κατεγλωττισμένη, of the city which was cowed by Cleon's tongue.

381. κάκυκλοβόρει *Eg.* 137, Κυκλοβόρου φωνὴν ἔχων: *Vesp.* 1034, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον τετοκυίας. Cycloborus was 'the name of a torrent which in wet weather descends from Lycabettus and passes through the city of Athens with a loud roar' (C.). κάπλυνεν—

'drenched with abuse': Dem. in *Boeot.* 997 § 11, ἀλλήλους πλυνοῦμεν (the speech is rather rough and ready, not to say slangy, in style). In Plat. *Euthyd.* 277 D, we have μεράκιον βαπτιζόμενον, 'being drowned' (with questions).

382. μολυνοπραγμονούμενος—from μολύνω 'to defile,' formed like πολεπραγμονῶ. The sense is 'involved in dirty quarrels or processes.'

384. ἐνσκεύασσασθαι—*Ran.* 523, ὅτι σε παίζων Ἡρακλέα νεσκεύασα. Blaydes reads ἐνσκεύασ' ἑμαυτὸν, as the middle by itself means to dress one's self and the μ' is at case.

οἶον ἀθλιώτατον—to excite compassion in his trial, cf. *sordes, sordidatus*. For the adjective cf. Ἡρακλέα above, otherwise one might expect the adverb. This verse occurs again l. 436, where it is quite out of place.

385. τί ταῦτα στρέφει—cf. Plat. *Phaedr.* 236 E, τί δὴτ' ἔχων στρέφει; 'why all this shuffling?' id. *Laich.* 196 B, στρέφεται ἄνω καὶ κάτω. Blaydes reads στρέφεις with two inferior mss.; cf. Eur. *Hec.* 750, τί στρέφω τάδε;

πορίζεις—Blaydes says 'legendum πορίζεις,' citing *Ran.* 880, πορίσασθαι ῥήματα. On the other hand we have *Vesp.* 365, ἐκπορίζε μηχανήν: 859, εὐ γ' ἐκπορίζεις αὐτά: 1113, ἐκπορίζομεν βίον.

τριβάς—'delays': Soph. *Ant.* 577, μὴ τριβάς ἐτ'.

389. ἐμοῦ γ' ἔνεκα—'for aught I care,' *per me*. Dem. *Lept.* 461 § 12, οὐδὲ γὰρ εἰ πάνυ χρηστός ἐσθ', ὡς ἐμοῦ γ' ἔνεκα ἐστω: cf. 958. παρ' Ἱερωνύμου a shaggy-haired poet, according to the scholast, or one who used frightful masks. He is supposed to be 'the son of Xenophontus' (*Nub.* 348) cf. *Ecol.* 201, Ἀργεῖος ἀμαθής, ἀλλ' Ἱερωνίμος σοφός. 'The bombastic character of epithets which he used in his dithyrambic poems is ridiculed in the long adjective, which resembles the σφραγιδονιχαργοκομήτας of *Nub.* 332' (Merry)

390. Ἄιδος κυνὴν—'cap of darkness,' which made one invisible:

Hom. *Il.* v. 845, 'Αθήνη | δὲν' Ἀΐδος κυνέην μή μιν ἴδοι ὄμβριμος Ἄρης: cf Hes. *Sent.* 227, Ἀΐδος κυνέη νυκτὸς φόβον αἰνὸν ἔχουσα. Plat. *Rep.* 613 B, εἰς ἔχρη τὸν Γύγον δακτύλιον καὶ τὴν Ἀΐδος κυνέην.

391. Σίσυφου—Hom. *Il.* vi. 153, Σίσυφοι, θεὸς κέρδιστος γένητ' ἀνδρῶν, 'the craftiest of men': so Aeschines calls his great rival ὁ Σίσυφος ὅδε (*Fals. leg.* 254 § 33). Hence Hor. *Sat.* ii. 3, 21, vafer ille Sisyphus.

392. ἀγὼν οὗτος—the trial or debate is a regular feature in the Aristophanic comedy. It comes in between the *parodos* of the chorus and the *parabasis*: cf. *Vesp.* 533. It marks the turning point in the play, and usually ends in establishing the poet's views and demolishing his opponent's.

393. ὦρα ἔστιν.. λαβεῖν—so *Vesp.* 346, ὦρα σοι ζητεῖν: 648, ὦρα ζητεῖν σοι etc.

394. βαδιστέ' ἐστίν cf. 480: *Nub.* 727, οὐ μαλθακιστέ ἀλλὰ περικαλυπτέα. See Classen's note on the use of the impersonal neuter plural by Thucydides (i. 7, 1, πλωμιωτέρων οὐτων). ὡς Εὐριπίδην—some change in the scenery is now perhaps made and the house of Euripides is shown; see however note on 174. In the following scene we have a tissue of tragic parody and Euripidean phrase. Aristophanes has the happiest touch in making fun of the poet's mannerisms and subtleties of style and in burlesquing his tragic situations.

395. παῖ παῖ—*Ran.* 37, παιδίου, παῖ, ἡμὶ, παῖ, when Dionysus is calling on Heracles. The servant is called Cephisophon in the manuscripts and scholia, as the slaves in the *Knights* were called Nicias and Demosthenes. Cephisophon was an actor, and (some say) assisted Euripides in writing: see *Ran.* 944, 1408.

396. οὐκ ἐνδον κ.τ.λ. cf. Eur. *Alc.* 521, ἐστὶν τε κοῦκ ἐτ' ἐστὶν: Or. 904, Ἀργεῖος οὐκ Ἀργεῖος. *Troad.* 1223, θανεῖ γὰρ οὐ θανοῦσα: see Blaydes for many other passages.

398. ὁ νοῦς μὲν ἔξω. 'there is severe satire in the notion of a man composing tragedy while his mind is far away' (Paley). ξυλλέγων—*Ran.* 849, ξυλλέγων μορφάδας: ib. 841, στωμιλίσσυλλεκτάδῃ: he is not even allowed originality. ἐπύλλια—'versicles,' a contemptuous diminutive; *Pac.* 592: *Ran.* 942.

399. ἀναβάδην—'upstairs' as the scholiast explains, or 'with his

legs up': cf. *προβαδην*, *ὀρθοστάδην* etc., words denoting posture. see 409, 411; cf. *Plut.* 1123.

401. *σοφῶς*—Euripides was distinctively *σοφός*, logical and philosophical, and *σοφός* is a favourite word of his, as Aristophanes perpetually reminds us. Thus Dionysus hesitates to decide between his claims and those of Aeschylus with the words *τὸν μὲν γὰρ ἡγοῦμαι σοφὸν τῷ δ' ἡδομαι*, *Ran.* 1413; and the enlightened son beats his father for not liking Euripides though *σοφώτατον*, *Nub.* 1378 *ὑποκρίνεται*—'explains, interprets,' *Vesp.* 53, *οὕτως ὑποκρινόμενον σοφῶς δειράτα*. Muller says 'answers,' but this should be *ἀποκρίνεται* (as Blaydes reads) in Attic; see Liddell and Scott. Euripides prides himself on his talking wives and slaves and virgins (*Ran.* 949).

402. *ἀλλ' ὅμως*—so 956: Euripides is rather fond of this combination, e.g. *El.* 753, *ἤκουσα καὶ γὰρ τηλόθεν μὲν ἀλλ' ὅμως*.

404. *Εὐριπίδιον*—a coaxing diminutive, like *παππιδιον*, *Vesp.* 655: *ἐρωτικὰς μιμεῖται φωνάς*, says the scholiast; cf. *Nub.* 222, *ὦ Σωκράτες, ὦ Σωκρατιδίων*: ib. 80 etc.

405. *ὑπάκουσον*—'answer my call': *Vesp.* 273: often of the door-keeper, as in *Plat. Criso* 43 A: *Act. Apost.* xii. 13.

406. *Χολλίδης* from a deme belonging to the tribe Aegeis or Leontis, near Hymettus. Muller, assuming from line 34 that Diacopolis was an Acharnian, agrees with the scholiast that he now calls himself *Χολλίδης* with a pun on *χολός*, 'ad misericordiam Euripidis monendam', 'a wardman of Cripple-gate,' as Merry suggests.

408. *ἀλλ' ἐκκυκλήθητ'* 'do be wheeled out,' even if you can't come down. The *ἐκκύκλημα* was a machine or small stage on wheels, which was brought forward to show the interior of houses. Here 'it is pushed forward, and exhibits Euripides in an elevated position' below, his servant and a profuse display of tattered garments' (Mitchell).

409. *καταβαίνειν*—either from my couch or from upstairs, according as *καταβαδην* is understood.

410. *ἄλακατ* in the sense of loud utterance this is a tragic word, common in Euripides, and used by Aristophanes when he assumes a tragic style, e.g. *Plut.* 39,

τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;

411. *οὐκ ἐτός*—'not without reason.' 'No wonder your heroes are lame, when you yourself can't get down from your sofa'; or 'if they are created at the top of a break neck stair.' Philoctetes, Telephus and Bellerophon were lame characters, and so Aeschylus calls Euripides

a cripple-monger (χωλοποιόν), as well as a beggar-maker and a rag-stitcher, *Ran.* 842 sq., cf. *ib.* 1063. ποιεῖς—sc. ἐν ποιήσει.

415. τοῦ παλαιοῦ δράματος 'of that old play of yours,' sc. the *Telephus* (Blaydes); see note on *Vesp.* 449, τοῖς βότρυς 'those grapes.' The *Telephus* was first represented in 438, 13 years back. Instead of τοῖς, του is read by some, but it does not suit the sense so well, for Dicaeopolis had his eye already on a particular set of rags.

416. ῥῆσιν μακράν—the poet being given to long prologues and long speeches.

418. τὰ ποῖα see note on 963. Οἰνεύς—Oeneus king of Calydon was driven in old age from his throne. ὅδ'—pointing to a suit of rags in which Oeneus had appeared.

419. ἡγωνίζετο—i.e. on the stage.

421. τυφλοῦ Φοίνικος—according to the legend that Phoenix was blinded by his father Amyntor whom he had offended, his sight was afterwards restored by Chiron.

423. λακίδας.. πέπλων - Aesch. *Pers.* 835, λακίδες ἐσθημάτων *Choeph.* 28, ὑφασμάτων λακίδες.

424. ἀλλ' ἦ—generally 'asking a question in hope of a negative answer' (Neil on *Eg.* 953) Here however it suggests mere doubt and expectation; and so I think in Plat. *Gorg.* 447 A, while in *Vesp.* 8, we have a question of surprise and expostulation.

425. πτωχιστέρον from πτωχός, 'wohl nur kon.sch' (Krüger, *Gr.* 23. 1, 8), so λαλίστερα (*Ran.* 91): also from substantives in ης ποτίσταται (*Thesm.* 735), κλεπτίστατος (*Plut.* 27). Sophocles makes the Greeks leave Philoctetes, ῥάκη προθέντες βαϊά (*Phil.* 274), and generally depicts him in a state of discomfort which Euripides could scarcely have surpassed.

428. οὐ Βελλεροφόντης—Dicaeopolis by a sort of attraction 'echoes the word in the same case' (Green): so Τήλεφον below. κάκεινος—'ille quem dico' (Blaydes), 'my man.' προσαιτῶν—the regular word for begging, so 452. Bellerophon was lamed by his fall from Pegasus, on whose back he tried to go up to heaven, and it would seem that he was represented by the poet in misery and rags.

434. μεταξὺ τῶν Ἰνῶς—i.e. between (the rags of) Thyestes and Ino's: so *Av.* 187, ἐν μέσῳ γῆς (sc. καὶ οὐρανοῦ): cf. Thuc. *iii.* 51, 3, ἐς τὸ μεταξὺ τῆς γῆς καὶ οὐρανοῦ: and Shilleto's note Dem. *Fals. leg.* 392 § 181, τὸν μεταξὺ χρόνον τοῦ ἀπολαβεῖν. We find Ino as one of the poet's 'sallow heroines,' *Vesp.* 1414.

435. διόπτα—holding the ragged vesture full of holes up to the

light. The line may be a parody of ὦ Ζεῦ πάντοτε κ.τ.λ. from some tragedy. Line 384 is here repeated in the manuscripts; but it is bracketed or left out by most editors, as ὦ Ζεῦ κ.τ.λ. is not a prayer.

438. τὰ κέλουθα—'accompaniments,' with genitive, as in *Soph. Oed. Col.* 719; the dative construction is more common.

439. τὸ πάλιδον 'the bit cappie'; he wants all the beggarly equipments of Telephus, which he mostly describes with deprecatory diminutives.

440. δεῖ γάρ με κ.τ.λ.—two lines from the *Telephus*, says the scholiast. The Mysian prince Telephus entered the Greek camp in beggar's guise in order to win compassion.

443. τοὺς δ' αὖ χορευτάς according to the scholiast this is an allusion to the want of connexion of Euripides' choral odes with the subject of the play. It may be so. Any way the chorus in a play would not be supposed to penetrate a disguise which might be obvious to the audience. So now the chorus were to think that it was only Dicaeopolis, and not the poet himself, who was pleading the cause of the Spartans.

444. ῥηματίοις—*Eg.* 216, ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς, 'telling catch-phrases in popular oratory' (Neil): cf. *Vesp.* 668, τοῦτοις τοῖς ῥηματίοις περιπεφθεῖς. σκιμαλίσσω—'flout' with an insulting gesture; so *Pac.* 549.

445. πικνῇ—'prudent, clever': 'vox Socraticis usitatissima, ut et λεπτῇ' (Blaydes). This verse like many that follow is tragic parody or quotation, 'Thou schemest subtle plans with prudent mind.'

446. εὐδαιμονοίης—'bless you,' expressing gratitude as *Eur. El.* 231, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων: cf. 457, where the blessing comes in as he gets the basket. The scholiast cites from the *Telephus*, καλῶς ἔχοιμι, Τηλέφω δ' ἀγὼ φρονῶ (sc. γένοιτο or the like): 'Telephus be—I won't say what' (Paley).

447. οἶον—321, 817. ἤδη κ.τ.λ.—the effect of the tragic vesture is felt at once, in an aptitude for diminutives and nice distinctions. Note the force of the present tense, like that of the imperfect *Vesp.* 638, ἠέξανόμην 'I felt myself growing taller.'

448. ἀτὰρ γε—*Nub.* 801, ἀτὰρ μέτειμί γ' αὐτόν: 1220, ἀτὰρ οὐδέποτε γε: *Thesm.* 207, ἀτὰρ ἡ πρόφασίς γε: *Aesch. Prom.* 1011, ἀτὰρ σφοδρύνει γ'.

450. ὦ θύμ'—so 480: *Eg.* 1194: *Vesp.* 756, σπεῖδ' ὦ ψυχή: *Hom. Il.* xx. 18, τέτλαθι δὴ, κραδίη.

452. γλίσχρος—'importunate' lit. 'sticking.' In later Greek the

word comes to mean greedy and niggardly and so poor and shabby; hence the scholiast's explanation *ταπεινὸς κόλαξ*. *λιπαρῶν*—'obnixē petens' (Müller).

453. *σπυρίδιον*. Paley and Merry understand a sort of wicker-work lamp-shade with a hole burnt in it; but 469 rather suggests an ordinary basket damaged by accident.

454. *πλέκουε*.—*Pac.* 528, *ἐχθροῦ φωτὸς ἐχθιστον πλέκος*. *χρεός* is here used for need = *χρεία*.

457. *ὥσπερ ἡ μήτηρ*—see 478.

458. *μᾶλλά*—sc. *μὴ (τοῦτο λέξης) ἄλλα*, 'O no! but': cf. *Ran.* 103, 745, 752, *μᾶλλὰ πλεῖν ἢ μαινομαι*. Less easy to explain is *μὴ* with the indicative to express emphatic denial after an oath, which occurs *Av.* 195: *Ecc.* 1000: *Lys.* 917 (*μὰ τὴν Ἀφροδίτην μὴ ἐγὼ σε ἀφήσω*): so *Hom. Il. x.* 330 etc.: see Monro's *Hom. Gr.* § 358.

459. *κοτυλίσκιον*—'a little cup with the lip (rim) knocked off.'

460. *φθείρου*—like *ἔρρε* 'be off'; *Plut.* 598, 610.

461. *οὔπω κ.τ.λ.*—Mitchell understands this line of the bad morality which the poet taught: Blaydes, with the scholiast, refers it to his dreary characters, 'molestiam suam eo excusat Dicaeopolis quod molestus ipse sit Euripides.' Does *οὔπω* suggest a veiled threat of coming castigation, while the words are seemingly innocent, 'you don't know yet what harm you are doing' (by refusing me)?

464. *τὴν τραγωδίαν*—'all my tragedy,' its essence being its beggarly properties and externals; cf. 470.

465. *ταυτηνὴ*—sc. *τὴν χύτραν*. For the line cf. *Av.* 948, *ἔπελθε ταυτηνὴ λαβών. Π. ἀτέρχομαι*.

469. *ισχνὰ φυλλεία*—*τὰ ἀπολεπίσματα τῶν λαχάνων* (schol.), refuse outside leaves.

470. *ἰδοῦ σοι*—'there, take it': *ἰδοῦ* is practically an adverb and so accentuated.

472. *οὐ δοκῶν κ.τ.λ.*—from the *Oeneus*, according to the scholiast, or the *Telephus*. The *κοίρανοι* are the Greek chieftains to whom the hero in disguise addresses himself; and thus Euripides is complimented by calling him a prince.

474. *ἐν ᾧπερ*—*Av.* 1677, *ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα*: *Lys.* 32, *ἔστ' ἐν ἡμῖν τῆς πόλεως τὰ πράγματα*: *Thuc.* i. 74, 1, *ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο*.

478. *σκάνδικα...μητρόθεν*—Aristophanes is always jeering at Euripides as 'the son of an herb-seller,' nay more a seller of wild potherbs: see *Thesm.* 387, *τοῦ Εὐριπίδου τοῦ τῆς λαχανοπωληρίας*:

ib 455, ἄγρια γὰρ ἡμᾶς, ὦ γυναῖκες, θροῖ κακὰ | αἶτ' ἐν ἀγροῖσι τοῖς λαχάνοις αὐτὸς τραφεῖς. So Aeschylus addresses him in indignation ἄληθες; ὦ παῖ τῆς ἀρουραίας θεοῦ (*Ran.* 840). Possibly such humble plants as σκάνδιξ (chervil) and τεύτλον (beet) had been mentioned somewhere in his plays; cf. 894; and *Eg.* 19, where the offer to speak κομψευρικῶς provokes the protest μή μοι γε, μή διασκανδικίσῃς (see Neil's note on the plant). Any way the sneer has been generally taken for serious fact. Pliny however (*N. Hist.* xlii. 22 (38), 80) assumes that it was a mere gibe: speaking of *scandix* he says, haec est quam Aristophanes Euripidi poetae obicit ioculariter: matrem eius ne olus quidem legumum nenditasse sed scandicem.

479. πηκτὰ δωμάτων. 'the barriers of the halls,' i.e. the house door: *Eur. Fr.* 1005, λῦε πακτὰ δωμάτων: cf. *Vesp.* 128, ἐπακτώσαμεν: *Eys.* 265, τὰ προπύλαια πακτοῦν: *Soph. Aj.* 579, καὶ δῶμα πάκτοι.

The door is now shut, and the ἐκκύκλημα drawn back: cf. *Thesm.* 265, εἰσω τις ὡς τάχιστα μ' εἰσκυκλήσασθω.

480. ἐμπορευτέα—'thou must go thy way': *Soph. El.* 405, ποῖ δ' ἐμπορεύει; the sense of 'travelling' for merchandise, 'thou must go to market,' which Blaydes suggests as possible, seems confined to prose.

483. γραμμὴ 'starting point' or rather line: ἀρχή, ἀφετηρία, ἡ λεγομένη βαλβίς (schol.). 'This is the scratch and up to it you must come' (Green).

484. ἔστηκας;—he finds his soul jibbing like a restive horse and refusing to move οὐκ εἴ. 'won't you start?' This meaning seems certain; but Muller unaccountably takes εἴ from εἰμί and connects it with καταπίων as a periphrastic perfect, a construction almost confined to perfect participles (e.g. *Aesch. Ag.* 1051). καταπίων Εὐριπίδην and therefore inspired with his logic and power of piteous appeal: cf. *Vesp.* 380, τὴν ψυχὴν ἐμπλησάμενος Διοπειθοῦς, i.e. with his frantic courage.

485. ἐπῆνεο—'bravo! that's right': *Soph. Aj.* 536, ἐπῆνεο ἔργον, 'I approve your act.' Quite different is κάλλιστ', ἐπαινῶ (*Ran.* 508), 'thank you,' a polite refusal, Lat. *benigne*. For the aorist cf. *Eg.* 696, ἥσθην ἀπειλαῖς, 'I like your threats,' where Neil notes that 'aorists of instantaneous action' are almost confined to dramatists.' The Greek idiom is really more exact than ours, e.g. τί τοῦτ' ἔλεξας, i.e. at the moment when you spoke.

486. ἐκείσε ἐκεί to the ἐπὶ ξημον (366).

487. εἰποῦσ'—the tense is unsatisfactory; Blaydes reads εἰπέ θ'. Muller defends the text by *Nub.* 1062, καὶ μὲν ἐξελέγον εἰπών: see also

Jowett on Thuc. iv. 112, 1, ἐμβοήσαντα—δε ἐνεβόησε. In αὐτῷ ἂν αὐτῇ σοι δοκῇ Muller sees an allusion to the irrelevance of the poet's style.

489. ἀγαμαί καρδίας—'well done, heart!': *Av.* 1744, ἀγαμαί λόγων: *Eur. Rhés.* 245, ἀγαμαί λήματος: *Dem. de Cor.* 296, § 204 τις οὐκ ἂν ἀγάσαστο τῶν ἀνδρῶν τῆς ἀρετῆς;

495. τρέμει—*Eg.* 265, τρέμων τὰ πράγματα: *Soph. Oed. Col.* 256, τὰ ἐκ θεῶν τρέμουντες.

497. μή μοι κ.τ.λ. —the scholiast quotes from the *Telephus*,
μή μοι φθονήσῃτ', ἄνδρες Ἑλλήνων ἄκροί,
εἰ πτωχὸς ὢν τέτληκ' ἐπ' ἐσθλοῖσιν λέγειν.

'The speech of Dicaeopolis is doubtless a parody throughout of a famous ῥῆσις in the *Telephus*, in which he pleaded his cause before the Greek chieftains. These ῥησεις were recited at banquets, even, it would seem, after a family dinner (*Nub.* 1365), so the audience would be able to follow and appreciate the parody' (C). For the use of φθονῶ cf. *Lys.* 649, εἰ δ' ἐγὼ γυνὴ πέφυκα τοῦτο μὴ φθονεῖτέ μοι: *Eg.* 580, μὴ φθονεῖθ' ἡμῶν κομῶσι.

498. ἔπειτα—'then,' i.e. though πτωχός: cf. 126: *Av.* 29. Does the repeated mention of the speaker's beggarly state, as in 558 and 578, suggest that the humbler citizens were overawed by the powerful war party?

501. δαινά μέν—*Nub.* 1462, πονηρὰ γ', ὦ Νεφέλαι, δίκαια δέ.

503. ξένων παρόντων—the *Babylonians* being performed at the Great Dionysia, about the end of March, when the allied cities paid their tribute and numbers of strangers were in Athens.

504. αὐτοί—'by ourselves, alone': *Thesm.* 472, αὐταὶ γὰρ ἐσμεν: *Vesp.* 255, ἀπιμεν οἰκαδ' αὐτοί. οὐπὶ Ἀθηναίῳ τ' ἀγών—this is the Lenaean contest. ἐπὶ—i.e. 'at': *Dem. Meid.* 517, § 10, ἡ ἐπὶ Ἀθηναίῳ πομπὴ καὶ οἱ τραγωδοὶ καὶ οἱ κωμῳδοί. 'The Ἀθηναίων was a large precinct surrounding a temple in the valley on the S.E. side of the acropolis close to the Dionysiac theatre; where the plays were performed. The sacrifices and other ceremonies would take place in and before the temple of Dionysus Lenaeus' (C).

507. περιεπτισμένοι—'cleared from the husks,' or, as Paley understands it, cleared from straw, etc., i.e. free from the foreign visitors. If the following line be genuine it would seem that the word does not imply the removal of all the chaff.

508. τοὺς γὰρ μετοίκους ἄχυρα κ.τ.λ.—there is no reason to suppose that the μέτοικοι who were resident in Athens would be

excluded from the Lenaeon festival; we must therefore infer the meaning to be that though the μέτοικοι might indeed be there, one need not mind their presence as they would be only a little chaff naturally left among the grain. This is not quite satisfactory, as the first and obvious meaning of the words is that the μέτοικοι were winnowed out; and Meineke may be right, with Vauckenaer and Dobree, in omitting the line. It may have been added by a well meaning commentator, who took μετοίκους to mean strangers in a general way.

509. ἐγὼ δὲ μισῶ μὲν. 'now I indeed hate' etc. μὲν is answered by ἀτάρ below, suggesting an objection 'still.'

510. Ποσειδῶν . . σείσας—see Thuc. i. 128, 1, οἱ Λακεδαιμόνιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἰλωτῶν ἱκέτας ἀπαγαγόντες διεφθείραν, δι' ἃ δὴ καὶ σφίσι αὐτοῖς νομίζουσι τὸν μέγαν σεισμὸν γενέσθαι ἐν Σπάρτῃ. The great earthquake was in 466. We hear too of frequent earthquakes in Greece in 427 and 426. Thuc. iii. 87, 4. 89, 4. Earthquakes in general were attributed to Poseidon, hence his epithets ἐννοσίγαιος, ἐννοσίχθων etc.

512. ἀμπέλια κεκομμένα—cf. 232, 987.

513. οἱ παρόντες ἐν λόγῳ—cf. Av. 30, ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ. τί ταῦτα τοὺς—so Thesm. 473, τί ταῦτ' ἐχούσαι κείνων αἰτιώμεθα;

515—539 The Megarian affair was one of the smaller incidents which precipitated the outbreak of the war. In 445 the Megarians, who had been in alliance with Athens for some fourteen years (Thuc. i. 103, 4), revolted and cut to pieces the Athenian garrison: this was shortly before the thirty years truce (ib. 114, 1). This secession was most injurious to Athenian interests, as it left Athens open to an invasion from Peloponnesus; hence there was a very bitter animosity against Megara. We have no authentic history of the intervening years; but in 433 we find the Megarians at the Peloponnesian conference complaining, besides other things, that they were excluded 'contrary to the treaty' from all traffic within the limits of the Athenian empire (Thuc. i. 67, 4). When the Spartan envoys came to Athens in 432 they strongly urged the abrogation of the 'decree about the Megarians,' intimating that war might thus be averted. The Athenians however dominated by Pericles refused, charging the Megarians with 'encroachment on sacred and border lands and receiving runaway slaves' (Thuc. i. 139, 2). Thucydides does not tell us when 'the decree' was passed or by whom. Plutarch (*Per.* cc. 29, 30) gives a connected story, somewhat on the lines of Aristophanes, that after the Megarian

appeal to Sparta, while negotiations were still on foot, the death of an Athenian envoy Anthemocritus was laid to the charge of the Megarians. Thereupon, on the motion of Charinus, a new decree was made against them in the severest terms: this may have been in 432. Plutarch adds that the Megarians disclaimed the envoy's murder, and in later days cited Aristophanes, *χρώμενοι τοῖς περιβοήτοις καὶ δημώδεσι τούτοις ἐκ τῶν Ἀχαρνέων στιχιδίοις*, to show that Pericles and Aspasia forced on the war from personal hostility.

515. οὐχὶ τὴν πόλιν λέγω—'not the state, mind you'; for it was for 'disparaging the state' (503) that he had been attacked (Green). He wishes also to show that it was personal spite which brought on the war.

517. ἀνδράρια—cf. ἀνθρωπάριον (*Plut.* 416). Here the diminutive is contemptuous, like ἀνθρώπιον, which is more common, and ἀνδριον (*Pac.* 51). παρακεκομμένα—'ill-struck,' like counterfeit coin, 'ill minted': cf. *Ran.* 731, τοῖς πονηροῖς χαλκίοις (coppers), χθές τε καὶ πρῶην κοπεῖσι τῷ κακίστῳ κόμματι: *Lucian* *σατυρ.* 49 (58), 2, ὅσα κίβδηλα καὶ νόθα καὶ παρακεκομμένα.

518. παράσημα—'spuriously stamped': *Dem. Timocr.* 766 § 213, νόμισμα παρασημον: *id. de Cor.* 307 § 242, παράσημος ῥήτωρ. παράξενα—'false and foreign'; aliens, to drop the metaphor, in the guise of citizens. Charges of *ξενία* or usurping the rights of citizens were frequent: see note on *Vesp.* 718, *ξενίας φεύγων*: *Ar. Rep. Ath.* 59, 3, γραφαὶ ξενίας.

519. χλανίσκια—'cf. *Xen. Mem.* ii. 7, 6, Μεγαρέων οἱ πλείστοι ἀπὸ ἐξωμυδοποίας διατρέφονται. The mountains near Megara afforded abundant pasturage of sheep. Wool was therefore cheap. The cloaks were of a common kind, the same as those mentioned *Pac.* 1002, δουλοῖσι χλανισκιδίων μικρῶν, among the goods which peace would allow to be imported' (C).

521. χόνδρους ἄλας—salt in lumps; so Elmsley for χόνδρους ἄλς, R having χόνδρας ἄλας. 'There are still extensive salt pits by the sea-shore near Megara, as in Pliny's time (*N. Hist.* xxxi. 7, 41)' (C).

522. ταῦτ' ἦν κ.τ.λ.—'all this (the informers asserted) was Megarian and had been sold (in an Athenian mart) that very day.' Or do the last words mean, 'and it was forthwith sold' (as confiscated property), the pluperfect implying the prompt completion of the act (see § 42)?

523. ἐπιχώρια—'local' or 'ordinary'; cf. § 32.

525. μεθυσκοτταβοῖ—the mention of the κοτταβος is appropriate.

as lovers drew from it auguries as to their success, *καὶ εἰ μὲν χυθῇ τοῦ οἴνου, ἐνίκᾳ καὶ ᾗδεται ὅτι φιλεῖται ὑπὸ τῆς ἐρωμένης· εἰ δὲ μὴ, ἵττατο* (schol. *Pac.* 343): cf. Eur. *Pleisthenes* (Fr. 624), *πολὺς δὲ κοσσάβων ἀραγμός* Κιπρίδος προσώδων ἀχέϊ μέλος ἐν δαμοῖσιν: see Athen. xv. 668 B.

526. *πεφυσιγγωμένοι* *φισιγξ* is the stalk or outer skin of garlic, which we see from 521 was a Megarian product. The sense is 'primed for fighting'; cf. 166: also *Pac.* 502, *πρῶτοι γὰρ αὐτὴν τοῖς σκοροδοῖς ἤλκυσαν*, of the Megarians who first flouted Peace.

527. *Ἀσπασίας*—the genitive according to Elmsley depends on the verb; so with the simple *κλέπτω*, *Eg.* 1149, *ἅττ' αὖ κεκλάφωσί μου* etc. The Corinth scandal has some resemblance to the *ἀνδραπόδων ἐποδοχὴν τῶν ἀφισταμένων* of which the Athenians really complained (Th. c. i. 139, 2).

528. *κατερράγη*—*Eg.* 644, *πᾶν ὁ πόλεμος κατερράγη*: Thuc. i. 66, 2, *ὁ πόλεμος ξυνερρώγει*, of a general outbreak. The war might have been postponed, though not averted, but for the unyielding attitude of Pericles. The ludicrous account of his motives here given seems to have been taken for serious history in later days: so was the accusation in the *Peace*, that he feared to be implicated in the charges against Pheidias, and so 'set the city in a blaze,'

ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ ψηφίσματος

(606-611).

530. *ὀργῇ*—Thuc. v. 70, *ὀργῇ χωροῦνται*: id. vii. 68, 1, *ὀργῇ προσμιζομεν*. *οὐλύμπιος*—'this surname, given to Pericles for his munificence, power, or eloquence, leads on to *ἥστραπτ'*, *ἐβρόντα*, as qualities of Homer's *Ὀλύμπιος ἀστεροπητής*' (Green). So the comic poets called Aspasia his *Here*, his *Omphale*, and *Helen*.

531. *ἥστραπτ'* κ.τ.λ.—see Sandys' note on Cic. *Or.* 9. 29, Pericles ab Aristophane poeta fulgere tonare permiscere Graeciam dictus. So in the *Wasps* we have the dicast claiming the attributes of Zeus, *αἶον βροντᾶ τὸ δικαστήριον... καὶ ἀστράψω πομπύζουσαι* (621-6): cf. ib. 671, of Cleon, *δώσετε τὸν φόρον ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω*.

532. *ὥσπερ σκόλια* like the *σκόλιον* of Timocreon of Rhodes, *ὥφελος, ὃ τι φλέ πλοῦτε μήτε γῆ μήτ' ἐν θαλάσῃ, μήτ' ἐν ἡπείρῳ φανῆναι* κ.τ.λ. Thucydides, as we have seen, simply refers to the decree of exclusion. Plutarch says that on the death of Antidemocritus *Charmus* decreed, *Ἀσπονδὸν εἶναι καὶ ἀκήροκτον* *ἐλθραυ*, that any Megarian entering Attica should be put to death, and that the στρατὴρ of should swear to invade Megaris twice every year. This is in the true

republican style; like 'Lyons made war on Liberty: Lyons is no more.'

535. βάδην—'by inches,' like the Latin *pedetemptum*, of which the prevailing use is metaphorical (Green).

538. οὐκ ἠθέλομεν κ.τ.λ.—cf. Thuc. i. 139, 2, οἱ δὲ Ἀθηναῖοι οὐτε τάλλα ὑπήκουον οὐτε τὸ ψήφισμα καθήρουν; also the words of Pericles, ib. 140. 7. διομένων—sc. αὐτῶν, Goodwin § 848.

540. ἐρεῖ τις, οὐ χρῆν—from the *Telephus* again, like 543 and 555.

541. φέρ' εἰ κ.τ.λ. the sense of the passage is plain enough. Would you not have resented promptly the slightest injury to your most insignificant dependency? But ἐκπλεύσας σκάφει combined with φήνας is a little obscure, causing Müller to read κλέψας, and Meineke σήνας 'quem bland mentis demulsum ad se allexerat'; while other editors propound sundry other rather absurd conjectures. C. however says; 'It is difficult to conceive that any transcriber would have altered the common word κλέψας to the rarer φήνας. I take the text to be perfectly genuine and the explanation to be this: Before a foreign vessel was allowed to unload her cargo, or even moor alongside the quay, a custom-house officer went out in a boat and examined the cargo to ascertain the amount of duty payable by the owner. If he found among the cargo any article not included in the bill of lading, he had a right to denounce it as contraband, seize and sell it. If he exceeded his powers, the injured owner would appeal to his country for redress.' Dr Merry gives the same view as approved by Dr Reid. This makes sense at any rate: if it be not accepted, Blaydes' original suggestion ἐσπλεύσαν σκάφει, i.e. 'brought into (a Peloponnesian) harbour,' is tempting, ἐσπλέω being often used of things imported; e.g. Thuc. v. 27, 1, σίτοι τοῖς ἐν τῇ νήσῳ ἐσπλεῖ. Blaydes now proposes ἐσπλεύσαν σκάφοι. Κύθιον ἢ Σερίφιον, 'had confiscated a smack from Cythnus or Seriphus.' But this would have been a serious offence instead of a comic absurdity, which is what is meant.

542. φήνας for φαίνω in the sense of informing against, see 784, etc Σεριφίων—'belonging to a Seriphian.' Seriphos was a small barren island, near the coast of Attica: its insignificance became proverbial; cf. the well-known story of Themistocles and the Seriphian Plat. *Rep.* 330 A; Cic. *Sen.* 3, 8 (see Shuckburgh's note).

543. καθῆσθ'—imperfect, κάθησθε being present. The imperfect is ἐκαθήμην or καθήμην (the only tragic form): Eccl. 302, καθήντο (in a chorus). See Veitch, or Kruger's *Grammar* 38, 6, 1—3.

544. **καὶ κάρτα**—the tragic style is kept up, *κάρτα*, which is very common in Ionic and tragedy, being almost unknown in comedy and prose. **καθέλκετε**—*Eccē.* 197, *ναῦς δεῖ καθέλκειν*; *Dem. de Cor.* 298 § 184, *διακοσίας ναῦς καθέλκειν*.

545. **τριακοσίας ναῦς**—so Pericles at the beginning of the war reckoned the Athenian fleet at 300 triremes fit for sea (*Thuc.* ii. 13, 10), and this was their standard establishment.

546. **περὶ τριηράρχου βοῆς**—not about choosing a trierarch, but about the captain himself, who would be mustering his crew. C. says that *περὶ* is local, 'around,' as it sometimes is in poetry: but I doubt the usage in Aristophanes.

547. **παλλαδίων**—cf. *Eur. Iph. A.* 239, *χρυσταῖς δ' εἰκόσιν κατ' ἄκρα Νηρηῆδες ἔστασαν θεὰὶ πρόμῳαῖς σῆμ' Ἀχιλλεῖου στρατοῦ*. The image of the goddess would be on the poop, though the *παράσημον* was at the prow. Paley however, with the scholiast, considers the *Παλλὰς* to be at the bows; citing *Aesch. Sept.* 196, *ἐς πρῶραν φυγῶν*, of a sailor who quits the helm in a storm to pray before his tutelary images. See *Dict. Ant.* ii. 216, *navis*.

548. **στοῶς** according to the scholiast this is *στοὰ ἀλφειόπωλις* built by Pericles in the Peiraeus; *Eccē.* 686. **στεναχούσης**—sc. echoing with a noisy crowd, rather than 'groaning' with excess of provisions; cf. the use of *strepo*, e.g. *Tac. Ann.* vi. 17, *dein strepere praetoris tribunal*. The word is used of the roar of a torrent, *Hom. Il.* xvi. 391.

549. **ἀσκῶν κ.τ.λ.**—as C. notes, the indiscriminate enumeration is designed to express the general confusion. **τροπωτήρων**—see *Thuc.* ii. 93, 3, where the Peloponnesian sailors carry each his oar, cushion, and *τροπωτήρ* across the isthmus of Corinth; cf. *Hom. Od.* iv. 782,

ἡρτύναντο δ' ἑρετμὰ τροποῖς ἐν δερματίνοισιν.

551. **στεφάνων**—his and the following words suggest a farewell supper ending in a row: cf. 1091. So the old diecast quarrelled with his boon companions and carried off their flute-girl, *Vesp.* 1363.

552. **κωπέων**—sars, to be planed and fashioned into oars; cf. *Hdt.* v. 23, where a district is spoken of as possessing *ἰδὴ τε ναυπηγή-σιμος ἄφθονος καὶ πολλοὶ κωπέες*.

553. **τυλῶν**—*ξύλων ἤλων* (schol.); woollen bolts or rivets, tree-nails, as we call them, being driven in. **θαλαμίων τροπουμένων**—'oars being fitted with thongs': cf. *Aesch. Pers.* 376, *ναυβάτης δ' ἀνὴρ τροποῦτο κώπην σκαλμον ἀμφ' εὐρηετμον*. *θαλαμία* is an adjective, sc. *κώπη*, *vīd.* *θαλαμος*, *θαλαμίτης*.

554. **αὐλῶν κελυστῶν**—the sense is in favour of joining these

words, though the run of the line inclines one to take the genitives separate, like the others in the passage. *νιγλάρων*—the sound of a pipe or whistle, or (some say) the whistle itself.

555. *τὸν δὲ Τηλέφον κτλ.*—another quotation from the play. 'Don't we suppose Telephus (the Spartans) would? Then we must indeed be senseless.'

557. The chorus now divides, half siding with Dicaeopolis and half against him. *ἀληθες*—note the change of accent when the word is used as an indignant exclamation. *ὀπίτριπτε*—so *Pac* 1236: *Plut.* 275, *ὡς σεμνὸς οὐπίτριπτος*.

558. For *λέγειν* with double accusative cf. var. lect. 338. *Ecl.* 435, *γυναῖκας πόλλ' ἀγαθὰ λέγων*.

560. *καί...γε*—'yes, and all he says is just': cf. 798; *Ran.* 183, *νῆ τὸν Ηοσειδῶ κᾶστι γ' ὁ Χάρων οὔτοσί*. I think that there should be no comma after *Ηοσειδῶ*, as the affirmation belongs to the whole sentence. In such cases *γε* either stands as here or precedes the oath, as *Nub.* 135, *ἀμαθὴς γε νῆ Δί*'.

563. *ἀλλ' οὐδὲ χαίρων*—'he shan't say it with impunity, either', *οὐδέ* = 'also not' as often. *οὔτι* however is supported by *Ran.* 843, *ἀλλ' οὔτι χαίρων αὐτ' ἐρεῖς*, and other passages. The hostile half-chorus now rush to attack the speaker; but are stopped and held back by the others.

564. *οὔτος σὺ κ.τ.λ.*—*Eg.* 240, *οὔτος, τί φεύγεις, οὐ μενεῖς; Av.* 354, *οὔτος, οὐ μενεῖς; θενεῖς*—*θείνω* is an old word which 'occurs out of tragedy only in comic verse'; see *New Phrynichus* p. 10.

565. *ἀρθήσει*—a metaphor from wrestling, 'sublimis rapiere' (Müller): the scholiasts say *καταληφθήσῃ*, 'you shall be seized,' and *καταβληθήσῃ*; cf. 571.

566. *ὦ Λάμαχ'*—see 270. *βλέπων ἀστραπᾶς*—cf. 754. *Plut.* 328, *βλέπων ἀντικρυς Ἄρη*.

567. *γοργολόφα*—'grim-crested' or 'Gorgon-crested.' The crest of *Lamachus*, as we shall see, was a special terror to Dicaeopolis, as well as the shield which bore a Gorgon's head. *φανεῖς*—like a protecting deity.

568. ὦ φυλῆτα—an appeal more earnest than true, as Lamachus belonged to Cephale in the tribe Acamantis, while Acharnae was in the tribe Oeneis.

570. τειχομάχας—Mitchell here cites Hdt. ix. 70, to show the excellence of the Athenians in τειχομαχία: cf. Thuc. i. 102, 2, ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι. An engineer officer would thus stand high at Athens.

571. ἔχομαι μέσος—Eq. 388, ἔχεται μέσος: Ran. 469, ἀλλὰ νῦν ἔχει μέσος. It is a wrestling expression, sometimes merely a metaphor.

572. Lamachus appears from his house; see note on 174. He is arrayed with all the burlesque splendour of a stage warrior, and his helmet bears three enormous crests, like that of the holiday-colonel, as Mitchell calls him, *Rac.* 1172, θεοῖσι ἐχθρὸν ταξίαρχον προσβλέπων τρεῖς λόφους ἔχοντα καὶ φοινικιδ' ὀξεῖαν πᾶν. There are also two ostrich plumes wreathed round it. The hero speaks in a mock-heroic strain, while Dicaeopolis cowers at his glance.

573. κυδοιμόν the din of war; personified as the henchman of Ares, *Rac.* 255: cf. Hom. *Il.* v. 593.

574. Γοργόν—see Hom. *Il.* xi. 36 for the Gorgon on Agamemnon's shield. σάγματος—the case or covering of the Gorgon-headed shield. In *Vesp.* 1142 the word means a cloak or wrapper.

575. τῶν λόφων κ.τ.λ.—‘O crests and companies.’ Possibly mere alliteration is sought in this military outburst; Muller however holds that Lamachus appears with an armed posse; while Meineke and Hamaker, assuming that he does not, omit the line, as made up from 578 and 1074. Some assign it to the semi chorus.

576. οὐ γάρ—cf. 817: *Vesp.* 836, οὐ γάρ δ' Ἀαβης κ.τ.λ.; *Ran.* 15, οὐ γάρ φέρω γώ; It answers a question with a sort of expostulation, ‘Why, has he not all along been reviling our state?’ πάλαι—with present, like νοσῶ πάλαι, ‘I have been long ill.’

577. κακορροθεῖ—*Thesm.* 896: Eur. *Hip.* 340.

578. ἀλλά for ἄλλα in entreaties etc. see 403 sq.: *Madv. Gr. Syntax* § 278.

579. κάστωμυλάμην *Thesm.* 461: *Eq.* 1376: ‘seems almost confined to comedy’ (Neil).

580. οὐκ οἶδά πω—i.e. I can't yet collect myself, I'm still giddy with fear. This seems to give a very good sense. Muller however and

Meineke read οὐκ οἶδα. A. πῶς; while Blaydes suggests οὐκ οἶδ' ἔτι (or δ' τι).

582. τὴν μορμόνα—*Pac.* 474. οἱ δὲν δεόμεθα τῆς σῆς μορμόνας, also of Lamachus' Gorgon-shield. Dicaeopolis may have feared being turned into stone.

583. ὑπτίαν—so as to hide the head; then it strikes Dicaeopolis that the hollow of the shield might serve as a basin.

585. τουτὶ πτίλον σοι—giving him one feather from the plume: *Pac.* 256, οὐτοσί σοι κόνδυλος. πτίλον is properly the down or small under feather.

588. πτίλον γάρ ἐστιν—in the manuscripts and in most editions Dicaeopolis asks the question πτίλον γάρ ἐστιν; 'this a plumelet?' staring in amazement at some enormous burlesque of a feather, as Merry puts it, which Lamachus has handed to him. Another view is that Lamachus tries to stop Dicaeopolis, crying out in horror, 'Why, it's an ostrich feather' (cf. 1105), but is interrupted in his turn. So Müller, Meineke, etc. arrange the line.

589. κομπολακίθου—the verb ἐκομπολάκουν, from κόμπος and λακεῖν, occurs *Ran.* 961. The scholiast also connects the word with λήκνθος, as blown out and as giving empty sound.

590. τεθνήξεις—see note on 325. Here the manuscripts have τεθνήσκει or τεθνήξει, but most editors adopt the active.

591. οὐ κατ' ἰσχύν—'this is not a case for (in accordance with) force,' but argument. *Aesch. Prom.* 212, οὐ κατ' ἰσχυρῶν.. δολφ δέ so *Hdt.* iv 201, οὐ κατὰ τὸ ἰσχυρὸν αἰρετοί: cf. 622. Müller follows Meineke in reading κατ' ἰσχύν σοῦστί, meaning 'you have not the power' (to kill me), since half the chorus back Dicaeopolis: or possibly, 'it is not worthy of your prowess to kill a little fellow like me' (*τυννουτοσί*, 367), as Paley suggests.

592. ἀπεψίλωσας—'why don't you strip off my (suppliant) rags?'

595. σπουδαρχίδης σπουδάζων περὶ ἀρχάς: 'no place-hunter's son' (Green). The other patronymics explain themselves.

598. κόκκυγες γε τρεῖς—'yes, two or three boobies'; ἀτακτοὶ καὶ ἀπαιδεύται, as the cuckoo ἀμυσθὸν τι φθέγγεται (schol.). Ten στρατηγοὶ were elected yearly; it would seem that the appointment was very casually bestowed.

600. ἐν ταῖς τάξεσιν—'in the ranks': plural because different men had different posts.

601. οἶος σύ—the manuscripts have οἶος σὺ, which Müller retains. There are various instances of such construction according to manuscript

authority, e.g. Dem. *Androt.* 617 § 77, οὐδ' οἷσπερ σὺ χρωμένοι συμβούλοις, where οἷσπερ is now generally read. Most editors say like Dindorf 'solemnis librorum error,' and alter the reading; others explain it by 'assimilation'; see Krüger's *Grammar*, §1. 10, 6. διαδεδρακότας—'having shirked service' by getting lucrative appointments; so *Ran.* 1014, διαδρασιπολίται.

602. τρεῖς δραχμαίς—very high pay; cf. 66. See also Dem. *Fals. Leg.* 391 § 158 (Heslop's note), where we find ambassadors provided at the rate of something over a drachma per day.

603. These barlesque names are meant to suggest birth and wealth, Tisamenus being a mythical king of Achaia, while names 'with a horse in them' were aristocratic; cf. 1206: *Nub.* 63.

604. Chares is unknown; some barbarous king is meant. The scholiast however says ἐπὶ ἀμαθίᾳ διεβάλλετο. ἐν Χαόσι—a tribe in Epirus; *Eg.* 78; *Thuc.* ii. 80, 5 etc.

605. Geres and Theodorus appear to have been profligates of the day. Diomea was a deme of the tribe Aegeis, but we have lost the personal allusion in 'Diomean braggarts.'

606. τοὺς δ' ἐν Καμαρίνῃ κ.τ.λ. in allusion to the mission of Laches who was despatched to Sicily in 427, 6, *Thuc.* iii. 86 sq. Καταγέλα (76) is a παρὰ προσδοκίαν, perhaps for Catana. The line is imitated *Athen.* vii. 315 (96), where one Archestratus who wrote a poem on cookery is called ὁ ἐκ Γέλας, μᾶλλον δὲ Καταγέλας, οὗτος ποιητής.

609. Μαριλάδῃ—see 350 for the derivation of this name; and cf. 613.

610. ἀνήρ—a conjecture of Blaydes. The manuscripts end the line with ἐνῃ (sic), ἐν ᾧ, or the like. Elmsley proposed ἐνί as a shortened form of ἡνί = ἐν, but no other instance is alleged. Bothe has (πεπρέσβευκας) ἐν; ᾧ; 'even one? eh?' Dr Merry (with Cartius) follows the scholiast in reading ἐνῃ (? ἐνῃ) — ἐκ πολλοῦ, 'though long ago grey headed': see L. L. and Scott, *ἔνος*. Blaydes supposes that a marginal stage direction (παρεπιγραφή) such as ἀνα(νέει) had got into the text and displaced the proper ending of the verse: cf. 113, 4, where ἀνανεύει and ἐπινεύει are found at the end of the respective lines in several manuscripts.

611. ἀνένευσε—'nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head,' *Monro on Hom. Il.* vi. 311, ἀνένευσε δὲ Παλλὰς Ἀθήνη καίτοι γ' ἔστι—*Elmsley* and others read καίτοις τινι γε, on the ground that καίτοι γε without an intervening word is not Attic.

612. τί δ' Ἀνθράκυλλος—so Reiske for τί δαὶ Δράκυλλος; all these names having an appropriate meaning.

614. ὁ Κοισύρας—one Megacles, according to the scholiast; and some particular young noble may be meant. The editors however doubt it. Megacles was a frequent name in the great family of the Alcmaeonidae, and Coesyra is the typical haughty dame: see *Nub.* 46, 48, 800, 815. Many detect an allusion to Alcibiades, but we do not know of his being in debt or difficulties.

615. ὑπ' ἐράνου—ἐρανος is any contribution; and the scholiast holds that the young men in question were behindhand in paying some rate or impost, or perhaps their share of club-money. The meaning may perhaps be that their friends had raised a subscription to pay their debts, and not getting their money back, and perhaps fearing further calls, were anxious to get rid of them.

616. ἀπόνιπτρον—dirty water (cf. ἀπονίζω) thrown out of the windows in the evening: cf. *Iuv.* ii. 277, 'patulas defundere pelves.'

617. ἐξίστω—'out of the way,' a warning to passers by to look to themselves. So the young men are advised to clear out, their friends thinking it best to get them some appointment in foreign parts. Some take it as a call to give up their property to their creditors, ἐξιστασθαι τῆς οὐσίας, but it may be doubted if they had any.

For the form = ἐξίστασο cf. *Ecc.* 737, ἵστω: *Soph. Phil.* 893, so ἐπίστω frequently.

618. ὦ δημοκρατία. *Av.* 1570, ὦ δημοκρατία, ποῖ προβῆς ἡμᾶς ποτε; There the speaker is exclaiming against the political evils of democracy; here he is inveighing against one whose impertinent freedom is intolerable. 'Is this what liberty and equality have brought us to?' (Merry).

619. εἰν μὴ Λάμαχος—this imputation of greed and favouritism is grossly unjust to Lamachus, who according to all testimony was brave and capable, but neither rich nor well-connected. See *Plut. Alc.* c. 21. The chorus are all now convinced by the personal appeals they have heard. They want no help from Lamachus, whom they have just summoned so earnestly, and he turns his back on them in contempt.

620. ἀλλ' οὖν—'well, any how.' ἐγὼ μὲν—'I for my part,' whatever others may do.

621. παῖοισι—sc. στρατοῖς. κατὰ τὸ καρτερόν—cf. 592.

623. δὲ...γε—see 203.

625. πωλεῖν...πρὸς ἐμέ—'to sell and traffic with me but not with Lamachus': cf. 722. πρὸς is used in all sorts of personal relations, and

πρὸς ἐμέ is written instead of *ἐμοὶ metri grat.* Some indeed understand *Λαμάχῳ δὲ (κηρύττω) μὴ (πωλεῖν)*, but the sense is conclusive against this, as Lamachus could have nothing to sell though he might be glad to buy. *Λάμαχον* for *Λαμάχῳ* is an obvious suggestion, but not necessary.

Parabasis, lines 626—718.

The actors having left the stage the chorus turn to face the audience in the parabasis: see note on *Vesp.* 1009; and Dict. Ant. i. 422, *chorus*. The present parabasis is complete in its parts except that instead of a *κομμάτιον*, or short lyrical passage, the anapaests are introduced by two tetrameter lines. It is arranged as follows:—anapaests or parabasis proper, 628—658: *μακρόν* or *πνίγος*, 659—664: *στροφή* or *ὠδή*, 665—675: *ἐπιρρημα*, 676—691: *ἀντιστροφή* or *ἀντωδή*, 692—702: *ἀντεπίρρημα*, 703—718.

627. *ἀποδύντες*—a metaphor from athletes, says the scholiast; but more likely literal. They threw off their outer robes to dance more lightly. *τοῖς ἀναπαίστοις ἐπίλωμεν*—‘let us attack (tackle) the anapaests’: *ἐπειμι* takes dative or accusative, and here the manuscripts have both. Generally the dative is more used with the idea of attacking, the accusative implying simple approach; so with *ἐπελθεῖν*. *οἱ ἀνάπαιστοι* in Aristophanes are always the long anapaests of the parabasis: *Pac.* 735: *Av.* 684, *ἄρχον τῶν ἀναπαίστων* (Neil on *Eg.* 504).

628. *ἐφέστηκεν* ‘has taken charge of, managed’: *Vesp.* 955, *προβατλοῖς ἐφειστάναι*. *ὁ διδάσκαλος ἡμῶν*. *Pac.* 738, *ἀξιος εἶναι φησ εἰλογίας μεγάλης ὁ διδάσκαλος ἡμῶν*: so *κωμωιδιδάσκαλος*: Hdt. vi. 21, *Φρυγίχῳ δρᾶμα διδάξαντι*. Aristophanes himself is meant, though the play was in the name of Callistratus, cf. 655.

629. *πρὸς τὸ θέατρον*—‘the house’; the only meaning the word has in literature till well on in the fourth century B.C. (Neil on *Eg.* 233, *τὸ θέατρον δεξιόν*). Elmsley joins these words with *λέξων* taking *παρέβη* by itself, so Blaydes; Müller dissents from this view, rightly, as I think. Two similar passages, *Eg.* 508: *Pac.* 735, are not decisive either way. *δεξιός*, like *σοφός* (opposed to *σκαῖος*), is a favourite word

of the poet's in belauding himself or complimenting the Athenian audience. This is the first time, he says, that he has been obliged to come forward in his own defence.

630. διαβαλλόμενος κ.τ.λ.—see 377 and 502. ταχυβούλοις μεταβούλοις—witness the decree to exterminate the people of Mytilene and its reversal next day, Thuc. iii. 36 sq. This was in 427. (cf. *Ecccl.* 797,

ἐγὼ δὲ τούτους χειροτονοῦντας μὲν ταχὺ,
ἄντ' ἂν δὲ δόξῃ ταῦτα πάλιν ἀρνούμενους.

631. κωμῶδει τὴν πόλιν—*Pac.* 751, ἀνθρωπίσκους κωμῶδῶν.

632. ἀποκρίνεσθαι—so we speak of *answering* a charge, 'at my first answer (ἀπολογία) no man stood with me.'

633. πολλῶν ἄξιος ὑμῖν—i.e. at your hands: *Pac.* 918, πολλῶν γὰρ ὑμῖν ἄξιοι, followed by a participle as here: so Eur. *Hec.* 309, ἡμῖν δ' Ἀχιλλεύς ἄξιός τιμῆς.. θανάων κ.τ.λ.

634. ξενικοῖσι—ἀλλοτρίοις, or τοῖς ἀπὸ τῶν ξένων πρεσβέων λεγομένοις (schol.); possibly meaning the persuasive speeches of Gorgias, who, as we learn from Diodorus, accompanied the embassy from Leontium to Athens in 427 (Thuc. iii. 86) and mightily impressed the people with his strange tricks of oratory (τῷ ξενίζοντι τῶν λόγων), Diod. xi. 53.

635. ἦδεσθαι θωπευόμενους—*Eg.* 1115, θωπεύόμενος χαιρῖς κ.τ.λ. (spoken to Demas). χαυνοπολίτας—formed like μικροπολίτας, *Eg.* 817: διαδρασιπολίτας, *Ran.* 1014. χαῖνος means puffed up and conceited, rather than easily galled, as Lid and Scott understand the word.

637. ἱοστεφάνους—we have Pindar's dithyrambic fragment, ὦ ταῖ λιπαραὶ καὶ ἱοστέφανοι καὶ δοῖδιμοι, "Ἑλλάδος κρείσμα, κλειναὶ Ἀθῆναι δαιμόνιον προλιεθρον: concerning which Isocrates tells us that the people in their delight at this praise made Pindar a *προξενος* and bestowed on him 10,000 drachmae. See Neil on *Eg.* 1323; 'every word,' he says, 'seems to have been treasured and quoted in Athens for centuries.'

638. ἐπ' ἄκρων—'you sat on the tips of your tails'; you could hardly keep your seats, as Mitchell puts it.

639. ὑποθωπεύσας—*Vesp.* 610, τὸ γυναιὸν μ' ὑποθωπεύσαν. λιπαράς—the special epithet of Athens though sometimes given to other cities: see Neil on *Eg.* 1329. It is said to refer to the *rich* gift of the olive; but it might suggest the bright air of Attica, or the shining buildings of the city.

640. ἤυρετο πᾶν ἄν—iterative use of ἄν with the imperfect indicative; see note on *Vesp.* 269, and Goodwin § 162: cf. *Nub.* 1382, αἰ

βρῖν εἰποις (frequentative), ἐγὼ γνοῦς ἂν πιεῖν ἐπέσχον For εἰσκομαι, to obtain an honour or reward, cf. Dem. *Lept.* 457 § 1, εὐρομένους ἀτέλειαν etc. ἀφύων τιμήν—as they ought to be smooth and shining. Note the accent: ἀφί.ων is from ἀφύης.

642. ὥς δημοκρατοῦνται—‘how their government is conducted.’ Probably in the *Babylonians* the poet had shown how the allies suffered from Cleon’s adherents; see note on l. 6.

643. ἀπάγοντες—*Isr.* 707, τὸν φόρον ἡμῖν ἀπάγουσι: Thuc. v. 53, 1, ὁ δέον ἀπαγαγεῖν οὐκ ἀπέπεμπον. These compounds with ἀπο imply paying what is due: Blaydes’ correction to προσάγοντες is therefore wrong.

645. παρκεινδύνευσ’—of a perilous venture: *Isr.* 6: *Ex.* 1054. *Ran.* 99, φθέγγεται τι παρακεκινδυνευμένον, ‘a boldly hazarded saying.’

646. οὕτω δ’—‘and thus’: not to be taken with πόρρω, ‘so far that’ which would require ὥστε, as *An.* 488 (Müller).

647. ὅτε καί—cf. 401: *Nub.* 7, 34 etc. So ὅποτε (Thuc. ii. 60, 4), ἐπεὶ, ἐπειδὴ sometimes give the cause. Λακεδαιμονίων τὴν πρεσβείαν—Thucydides speaks of an embassy from Sparta to Persia at the beginning of the war (ii. 7). βασανίζων—ἀκριβῶς ἐξετάζων (schol.).

650. γεγενῆσθαι Müller alters the text to τε γενέσθ’ ἂν, thinking a future meaning required. There is however no need for a change; the perfect gives an excellent sense. The King considered that whichever side was soundly rated by the poet must have been bettered by his satire, and would therefore be victorious in the war.

651. τοῦτον ξύμβουλον ‘him to counsel them,’ not ‘this counsellor.’

652. ὑμᾶς τὴν εἰρήνην προκαλοῦνται—προκαλεῖσθαι takes an accusative (1) of the person, Thuc. iii. 34, 3, προκαλεσάμενος ἐς λόγους Ἰππίαν: (2) of the thing, *Ex.* 796, τὰς σπονδὰς προκαλοῦνται: also a double construction with cognate neuter, Plat. *Euthyphr.* 5 A, αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν. Here τὴν εἰρήνην is cognate, but I know of no similar instance with προκαλεῖσθαι. We have however an analogous double accusative with προσκαλεῖσθαι, Dem. *Paniasen* 978, § 41, προσκαλεῖται με τὴν δίκην. Λακεδαιμόνιοι τὴν has been suggested.

653. τὴν Αἰγίναν ἀπαιτοῦσιν—a poetical fiction, at this date. It is true that at the beginning of the war the independence of Aegina was one of the Spartan demands, *Th.* c. i. 139, 1. But in 431 the Athenians expelled the inhabitants and in their place sent settlers of their own.

654. τοῦτον ἀφείλονται—not ‘dispossess him’ of his holding in Aegina (‘why should they desire it?’); but ‘take him away’ from the

Athenians. If the Spartans got Aegina, the poet would be transferred with the island, and Sparta would have his services.

655. ἀλλὰ, μή ποτ' ἀφῆθ'—‘but do you never let him go, since his ridicule will be just,’ and therefore salutary (650). There is no difficulty in the cognate construction; which resembles βοηθεῖν τὰ δίκαια and the like.

657. ὑποτείνων—‘holding out,’ promising: Thuc. viii. 48, 1, ὑποτείνοντος αὐτοῦ Τισσαφέρην φίλον ποιήσειν. μισθοὺς—e.g. for attending the law courts and assembly, payment for which duties was begun or increased by the demagogues of this time.

658. καταρδων—‘bespattering you’ with praise, or promises (schol.).

659-664. The μακρὴν or πνίγος, so called because it was uttered in one breath (ἀπνευστί) and nearly choked the reciter. In subject it is always closely connected with the preceding anapaests; e.g. *Vesp.* 1051: in *Eg.* 547 the sense goes on without a break.

659. πρὸς ταῦτα—‘in face of this,’ ‘therefore’: so the πνίγος *Pac.* 765, πρὸς ταῦτα χρέων κ.τ.λ.: *Soph. Aj.* 971, πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω: *El.* 820, etc. These lines are from Euripides (*Frag.* 974) except that the original runs πρὸς ταῦθ' ὃ τι χρεῖ ..., and concludes κού μή ποθ' ἀλῶ κακὰ πράσσω. They became proverbial and are often cited, e.g. twice by Cicero, *Ep. Att.* vi. 1, 8 (partly), and viii. 8, 2.

παλαμάσθω—*Nub.* 176, τί ἐπαλαμήσατο; *Pac.* 94, with τόλμημα νέον.

661. τὸ γὰρ εὔ—*Aesch. Ag.* 159, τὸ δ' εὖ νικάτω.

662. κού μή ποθ' ἀλῶ the construction is not uncommon in Aristophanes, e.g. *Pac.* 1304: *Av.* 461.

663. περὶ τὴν πόλιν—cf. 696.

665-675. The chorus now pass from vindicating the poet to complaints of their own wrongs. They begin with an invocation of the charcoal Muse of Acharnae: so the chorus appeals *Eg.* 559, δεῦρ' ἐκθ' εἰ χόρον, to Poseidon: *Pac.* 775, Μοῦσα, μετ' ἐμοῦ χόρευσον etc.

665. φλεγυρά—‘glowing,’ literal and metaphorical; so ἔντονος, ‘vehement.’

667. *οἷον*—best understood as relative 'in such sort as'; 'tanto impetu veni, quanto' (Blaydes); rather than as an exclamation 'how,' with a full stop at the end of the line before.

668. *φέψαλος*—*Vesp.* 227, *πηδῶσι καὶ βαλλοῖσιν ὥσπερ φέψαλοι ἀνήλατ'*—'leaps up,' gnomic aorist. *ἐρεθιζόμενος*—cf. the chorus *Eur. Bacch.* 148 *οὐρίᾳ ῥιπίδι*—'the favouring fan': cf. 888. The words have a tragic tone: *οθρὸς* is a favourite Euripidean word; indeed an ingenious critic detects in the very syllables a pun on the name of Euripides.

670. *ἐπανθρακίδες*—'fry': *Vesp.* 1127. *παρακείμεναι*—at hand, ready for the frying pan. The compound with *παρά* however rather means 'served up,' as in *παρατιθῆμι* (85), and we might expect *ἐπικείμεναι*, sc. *τῷ πυρὶ*.

671. *Θασίαν* sc. *ἄλμην*, brine: *Athen.* vi. 329 B, *τοὺς εἰς τὸ ἀπανθρακίζειν ἐπιτηδεύοντες ἰχθῦς εἰς ἄλμην ἀπέβαπτον ἥν καὶ Θασίαν ἐκάλουν ἄλμην*. See other quotations in Blaydes: cf. *Vesp.* 1515, *ἄλμην κύκα τούτουςιν ἥν ἐγὼ κρατῶ*. Apparently the fish were popped into the pickle while hot from the pan, see *Vesp.* 329—331: Blaydes however says 'priusquam in igne terrentur.' *λιπαράμπυκα*—a beautiful dithyrambic word (*Pind. Nem.* vi. 22), formed like *χρυσάμπυξ*, as if *Θασία* were a charming maiden in festal array. The pickle, says Papey, was made of oil and brine, and is called *λιπαράμπυξ* from the oil that rises to the top; hence it was shaken or stirred up (*ανακοκῶσι*) before use.

672. *μάπτωσιν* it seems rather too late in the day to begin kneading dough. Meineke therefore proposes *κάπτωσιν*: Hamaker and Blaydes *βάπτωσιν*. But neither suggestion is very tempting.

673. *ἐλθέ*—with *ὡς ἐμέ*, the accusatives depending on *λαβοῦσα*.

676–718. A protest against the unworthy treatment of old citizens, men who had done good service in their country's cause, who now find themselves dragged into court by ambitious young speakers, and cast in heavy penalties.

677. *ἐκείνων ὧν* for the attraction of the relative cf. l. 6: *Vesp.* 561, *ταύτων ὧν ἂν φάσκω*.

678. *γηροβοσκομισθ'*—*Eur. Med.* 1033: cf. *γηροβοσκός*. According to Plutarch, *Sol.* c. 31, there was a law of Peisistratus for

disabled old warriors, τοὺς πηρωθέντας ἐν πολέμῳ δημοσίᾳ τρέφεσθαι, but it was probably obsolete.

679. ἐμβάλλοντες ἐς γραφάς—*Nub.* 1460, ἐμβάλωμεν ἐς κακόν. γραφάς some actual cases seem meant, for the word implies specifically criminal proceedings: it is not general like δίκαι and πράγματα.

681. οὐδὲν ὄντας—*Ecc.* 144, οὐδὲν γὰρ εἶ: the converse of εἶναι τις or τι. παρέξηλημένους—lit. 'played out,' like pipes with worn-out mouthpieces.

682. Ποσειδῶν ἀσφάλειος worshipped at Athens under this title, says the scholiast. He caused and therefore could avert earthquakes and storms, and his grace bestowed a quiet sea. There is also very likely a pun on ποσίν and Ποσειδῶν as Bergler suggested, 'quasi dicat ὦν τοῖς ποσίν ἀσφάλεια βακτηρία.'

683. τανθορύζοντες—'muttering, mumbling': *Vesp.* 614: *Ran.* 747 τῷ λίθῳ—the βῆμα in the court: *Pae.* 680, in the Pnyx: cf. *Eq.* 956, ἐπὶ πέτρας δημηγορῶν. The aged accused stands in court without being able to make an audible or intelligible defence.

684. τῆς δίκης τὴν ἡλύγην—'the obscurity of—the process.'

685. ὁ δὲ νεανίας κ.τ.λ.—the text, as Mr Green shows, is probably right and gives a good sense. The young man gladly seizes the occasion (σπουδάσας) of putting in practice his lessons of rhetoric and showing off his eloquence in court. ἐαυτῷ ξυνηγορεῖν is then 'to prosecute his own case.' It is indeed true that the συνήγορος as a rule was not the same as the accuser; see *Dict. Ant.* ii. 744, for a full account of the word. Blaydes therefore, following Elmsley, who regarded νεανίας as acc. plural, reads νεανίαν, 'having secured the aid of a young advocate': while Müller substitutes ἐταίρῳ for ἐαυτῷ. For σπουδάξω with inf. cf. *Soph. Oed. Col.* 1143, τὸν βίον σπουδάξομεν λαμπρὸν ποιεῖσθαι.

686. ἐς τάχος—ταχέως: more commonly διὰ τάχους, ἐν τάχει etc. ξυνάπτων—either 'attacking, engaging,' sc. μάχην: *Hdt.* iv. 80, μελλόντων δὲ αὐτῶν συνάψαι: *Thuc.* vi. 13, 3, ξυνῆψαν πόλεμον: or sc. ῥήματα, 'de conciso genere loquendi,' with a compact, well ordered speech. στρογγύλοις—'rounded, terse': see Cope on *Ar. Rh.* ii. 21, 7, προστιθέντα τὸ διότι στρογγυλώτατα, cf. *Cic. Brut.* 68, 272, rotunda constructio verborum: id. *Fin.* iv. 3, 7, a te quidem apte et rotunde.

687. ἀνέλκυσας—on the platform, βῆμα: *Vesp.* 568, τὰ παιδάρια εἰθὺς ἀνέλκει. σκανδάλῃσ' ἱστὰς—'setting traps': according to the scholiast the word means the hooked catch or trigger (τὰ ἐπικαμπή ξύλα) which set the trap off. σκάνδαλον is a later form.

688. **ἄνδρα Τιθωνόν**—Hor. *Od.* ii. 16, 30, longa Titonium minut senectus. Somewhat similarly Κρόνος means an antiquated fool, e.g. *Nub.* 929; cf. *Nub.* 998 where a son calls his father Iapetus (the brother of Cronos). **ταράττων καὶ κυκῶν** *Εγ.* 251, διώκε καὶ ταράττε καὶ κύκα: *Ρακ.* 654, καὶ κυκῆθρον καὶ ταρακτρον.

689. **μασταρῦζει**—‘mumbles’: συνέλκει καὶ συνάγει τὰ χεῖλη (schol.).

690. **λύζει**—‘sobs’: Soph. *Oed. Col.* 1621, λύγδην ἐκλαιον. Meineke reads ἀλύει ‘goes frantic,’ a var. lect. suggested by the scholiast. The word however is tragic (*Vesp.* 111, in parody) not Attic, and it does not improve the sense.

691. **σορὸν πρίασθαι**—cf. *Plut.* 556, καταλείψει μὴδὲ ταφῆναι.

692. **ταῦτα πῶς εἰκότα**;—cf. 703, τῷ γὰρ εἰκός;

693. **περὶ κλειψύδραν**—i.e. in a law court. *Vesp.* 93, ὁ νοῦς πέτεται τὴν νόκτα περὶ τὴν κλειψύδραν. Thus τὸ ὕδωρ comes to mean the litigant’s allotted time for speaking.

697. **Μαραθῶνι** here there is no doubt of the reading, but else where, e.g. *Vesp.* 711, it is a question whether ἐν should be retained or not. The charcoal burners, as in 181, are all old Marathon men, ‘Aristophanes (as is frequently elsewhere his practice) treating his chorus as types rather than as individuals’ (Rogers, on *Vesp.* 1071) Mitchell notes ‘That even in the days of Aristophanes, the perpetual allusions to this theme of national vanity and exultation had surfeited men of soberer minds, is evident from the language which Thucydides puts into the mouth of one of his speakers. τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ἐνιστε, εἰ καὶ δι’ ὄχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις, ἀνάγκη λέγειν’ (i. 73, 2).

698. **ἔτ’ ἤμεν**—taken separately by some critics and emendatically, ‘cum vigebamus,’ ‘when we were (good for something).’ **ἐδιώκομεν**—he plays on the double sense of *winning* or *suing* (in Scottish law the prosecutor is the *pursuer*): so *Eg.* 969: *Vesp.* 1207.

700. **κἄτα πρὸς ἀλισκόμεθα**—so most editors, cf. 1229: the manuscript pts have *προσαλισκόμεθα*, which might have the same meaning: cf. *Vesp.* 1420, καὶ χάριν προσείσομαι, ‘and I will be grateful too’: *προσέχειν*, ‘to have besides,’ Plat. *Κερ.* 521 D. Elmsley suggested καὶ *προσέθ’* ἄλ, which says Blaydes ‘valde mihi arridet.’

702. **Μαρψίας**—a contentious and noisy speaker, says the scholiast.

703. **τῷ γὰρ εἰκός** τίτι τρόπῳ (or τεκμηρίῳ); so *Thesm.* 839: *Nub.* 385, τοῦτ’ ἐν τῷ χρόνῳ πιστεύειν; **ἤλικον Θουκυδίδην**—for the construction cf. *Ecl.* 465, τοῖσιν ἤλικοισιν οὖν. Thucydides the son of Melesias was ostracised about 442: cf. *Vesp.* 947. We know nothing

of his subsequent history; see Grote ch. 47: Plat. *Per.* c. 11—14. Having been the chief opponent of Pericles, he is taken as a representative of the good old school.

704. *ξυμπλακέντα*—‘entangled,’ i.e. lost, in the desert, and ‘engaged’ in a straggle with Cephisodemus: cf. Eur. *Bacch.* 800, ἀπόρῳ γε τῷδε συμπεπλεγμεθα ξένῳ: ‘a word derived from the *συμπλοκή* of wrestlers’ (Paley). τῇ Σκυθῶν ἐρημίᾳ—‘the Scythian desert’ seems to have been proverbial: Aesch. *Prom.* 2, Σκύθην εἰς οἶμον ἄβατον εἰς ἐρημίαν. Here it means Cephisodemus himself, who is sneered at as having barbarian blood in his veins, and being no better than a Scythian τοξότης (54).

705. *ξυνηγόρῳ*—here, and *Vesp.* 482, an advocate for the prosecution; see 685.

706. *κάπεμορξάμην*—Hom. *Il.* ii. 269, ἀπομόρξατο δάκρυ: so κόρας ἐξαμόρξασθαι, Eur. *EL* 501.

707. ὑπ’ ἀνδρὸς τοξότου—both meanings are suggested, a policeman, and Cephisodemus himself.

708. *ἐκείνος ἦν* both words are emphatic: cf. *Nub.* 534, Ἠλέκτραν κατ’ ἐκείνην; *Vesp.* 235, ἦβης ἐκείνης. ‘When he was indeed Thucydides’ i.e. his old self in full vigour (Merry).

709. Ἀχαίαν—a name of Demeter (=Dolores, ‘our Lady of Pain’) derived, according to Hesychius, ἀπὸ τοῦ περὶ τὴν κόρην ἄχουσι, from her lamentations when seeking for Persephone. The sense seems to be, he would not have stood such clamour (and cross-questionings) from the goddess herself, much less from a beggarly lawyer. There may be some allusion which we have lost, as it is the goddess seems dragged in rather irrelevantly. ‘Mihi quidem mendosus videtur hic locus,’ says Blaydes, but it is not clear how it should be altered.

710. *μέντᾱν*—cf. 162: 906 (with optative). *Εὐάθλους -οῦτος* βήτωρ πονηρός (schol.). He is mentioned *Vesp.* 592; and in the *Ὀλκιάδες* (Frag. 362) we have πονηρὸς τοξότης ξυνηγορός, ὥσπερ Εὐαθλος.

712. *περιετόξευσεν δ’ αὖν*—‘would have outshot (or out-constabled)’: cf. Plaut. *Pseud.* ii. 1, 10, Ballionem exballistabo. Meineke and Blaydes read ὑπερετόξευσεν, as *περιτοξεύω* is not found elsewhere: cf. however *περίεμι* ‘to be over and above,’ *περιγιγνομαι*, etc. αὐτοῦ Euathlus or Cephisodemus? Both seem jeered at as τοξοται. Blaydes suggests αὐτοῦν (ipsos), αὐτοῦ standing rather awkwardly.

713. ὕπνου λαχεῖν—for the (partitive) genitive with λαγχάνω see *Ibid.* and Scott. Meineke and Blaydes (with Cobet) read τυχεῖν.

714. *χωρὶς εἶναι*—i.e. that prosecutions be kept separate; the old

man to have an old man to denounce him, the young one some youthful profligate.

716. ὁ Κλεινίου—Alcibiades, who was now about twenty-five and was already conspicuous. His speaking is alluded to in a passage from the *Δα.ταλῆς* (Frag. 1.) preserved by Galen.

717. κάξελαύνειν κ.τ.λ.—these two lines are rejected by Hamaker as a mere repetition of 714—716 added by a later hand. Genuine or not, they are awkward and puzzling. Blaydes translates 'and for the future we must expel—inflicting a penalty for non-compliance—the old man by means of the old and the young by the young.' So Muller, except that he says ἐξελαύνειν—in his vocare, a doubtful rendering. κὰν φύγῃ τις ζημιούῃ is then parenthetical, 'if any one evade or disobey you must fine him' No doubt φεύγω is thus used, e.g. *Dem. Ieri.* 498 § 138, εἰ δὲ τοῦτο φεύξονται. But here we should expect all the words to refer to a trial, and φεύγω to mean 'to be on one's defence.' This would give the translation 'we ought to banish and, in case of a defendant, fine etc.' Even so κὰν φύγῃ τις seems out of place, as it should belong to the whole clause: and one might suggest

κάξελαύνειν, ἢν φύγῃ τις, καὶ τὸ λοιπὸν ζημιούῃ
τὸν γέροντα χρὴ γέροντι.

There is however the objection that we ought to have φύγῃ, not the aorist; and I doubt if ζημιούῃ means 'to fine' without χρήμασι or the like. Merry suggests the meaning 'or if he has already gone into exile you should distrain on his property' (in Athens).

Paley reads κὰν φυγῇ τις ζημιούῃ (ζημιούῃ) τὸν γέροντα κ.τ.λ. 'and, in case of the penalty being exile, to punish etc.'; thus following the scholiast, κὰν ἐξελαύνειν χρῆ, κὰν φυγῇ ζημιούῃ, ὑπὸ γέροντος τοῦτο πάσχειν τὸν γέροντα. This makes good sense; but is there much difference in meaning between ἐξελαύνειν and φυγῇ ζημιούῃ?

Note that Blaydes now reads ὄφλῃ (629) for φύγῃ.

718. τῷ γέροντι τῷ νέῳ—these must be taken as instrumental datives for διὰ τοῦ, a questionable construction with persons (it is one of the explanations suggested of *κορινθίῳ ἀνδρὶ κ.τ.λ.* Thuc. i. 25, 4). There is further Porson's objection, 'vitiosus est articulus ante γέροντι et νέῳ' Blaydes therefore suggests τὸν γέροντα μὲν γέροντι τὸν νέον δὲ γ' αὖ νέῳ; but even so we scarcely get an attractive line.

719. Dicaeopolis again comes on the stage, carrying three straps or whips, and begins to set out the boundaries of his market. *ῥοι μὲν*—answered by *ἀγορανόμους* δὲ l. 723.

722. Meineke and others follow Elmsley in rejecting this line as a mere hash-up of 625. *ἐφ' ᾧτε* seems to me in its favour, being a good classical construction: cf. *Plut.* 1141, *ἐφ' ᾧτε μετέχειν καὶ τὸς* 'on condition that.' On the other hand *πωλεῖν πρὸς ἐμέ* sounds like an echo of *ἀγοράζειν πρὸς ἐμέ* in 625. *Ἀμάρχῳ δὲ μή*—sc. *πωλεῖν*: see however Green, and Shilleto on *Thuc.* ii. 24, 2. Notwithstanding their authority I cannot believe that Lamachus is here forbidden to sell, a positive prohibition to him being understood from *ἔξεστι*. The meaning is plain that Dicaeopolis having got his truce is opening a market for foreigners 'on condition that they sell to him and not to Lamachus.' Lamachus was not a foreigner nor had he anything to sell; but we see later on that he would have liked to be a purchaser (960).

723. *ἀγορανόμους*—'they were ten in number, five for the city and five for the Peiraeus, and were chosen by lot one from each tribe: cf. *Vesp.* 1407: *Dem. Timocr.* 735 § 113' (*Dict. Ant.*).

724. *ἱμάντας*—on this passage the scholiast seems to have grounded the statement that the *ἀγορανόμοι* were armed with whips. It is however doubtful: see *Dict. Ant.* *ἐκ Λεπρῶν*—there may have been a place near Athens called *Λεπρός* or *Λεπρός* with a tannery, as the scholiast surmises; or we may here have a reference to Lepreum in Elis, as in *Av.* 149. Another suggestion is *ἐκ λεπρῶν* sc. *δερμάτων*, 'because many hides were the toughest': while some see an allusion to *λέπειν* ὃ ἐστὶ τύπτειν (schol.).

726. *μήτ' ἄλλος . Φασιανός*—'nor any other man of information.' The pun on *Φάσις* and *φάσις* is one of many jokes on *φαίνω*: see 816, 917.

727. *τὴν στήλην*—the tablet or column on which the treaty was inscribed. It was important, indeed essential: *Thuc.* v. 18, 10, *στήλας δὲ στήσαι Ὀλυμπίασι καὶ Πυθαῖ κ.τ.λ.* (after the terms of peace). In 419 we read that the Athenians having a complaint against Sparta inscribed on the foot of the treaty-tablet (*ὑπέγραψαν*) a record that the Lacedaemonians had not abided by their oaths (ib. 56, 3).

719. A starving Megarian appears with two little daughters whom he wants to sell. His talk is Doric; but not always good Doric, says

Elmsley, who adds that its variations from rule may be partly the fault of copyists, but are partly no doubt due to the poet himself. Stage-Doric, like stage-Boeotian later on, offers a tempting field to the dialectical purist, and he will find a fully equipped guide in Dr Blaydes. See also the Glossary of forms in Dr Merry's edition. Here it is only necessary to notice a few words from time to time.

730. *τυ = σε*, common in Theocritus. *ναί τὸν φίλιον*—sc. *Δία*. The name of the deity in such phrases is appropriately chosen, e.g. Plat. *Εὐθύφρων*. 6 B, ἀλλὰ μοι εἶπε πρὸς φίλου means 'I appeal to you as a friend to tell me': cf. 742.

731. *κώρι'* for *κούρι'*, diminutive of *κόρη*. Blaydes suggests *χο.ρι'* or *χοιρίδι'*, 'ita enim dici solere puellas satis notum.' This may be true, but here it would be a mistake partly to anticipate line 739.

732. *ἀμβάτε*—i.e. on to the stage: cf. *Eq.* 149, ἀνάβαινε, when the sausage-seller comes on. This is one of the passages which show that in the Greek theatre the stage was raised above the orchestra, a view which has been disputed; see *Dict. Ant.* ii. 812. *ποττὰν μάδδαν, αἶ χ'*—i.e. *πρὸς τὴν μάζαν εἶ κε (έαν)*.

733. *ποτέχετ'...γαστέρα*—'lepidè positum pro τὸν νοῦν' (Blaydes): 'attend with all your—stomachs.'

735. *πεπρᾶσθαι πεπρᾶσθαι*—both girls speak at once: cf. *Ran.* 184, where the triple salutation *χαῖρ' ὦ Χάρων*, indicates three speakers.

737. *φανερὰν ζημίαν*—'a clear loss,' because they were so skinny and ill fed (Merry): Blaydes cites *Antiph. com.* iii. 150, τὸ προῖκ' ἀποθανεῖν ἐστὶ φανερά ζημία: *Alciph.* iii. 21, ὁ δὲ θητιῶν παρ' ἡμῖν ζημία καθαρά.

738. *Μεγαρικά τις μαχανά* here the Megarians seem credited with sharpness and rascality, while in *Vesp.* 57, γέλωτα Μεγαρόθεν κεκλημένον, they are charged with coarseness and low buffoonery. Possibly however comic stage tricks may be meant in both passages.

739. *χοίρως*—the word does double duty, first with *ὑμὲ σκευάσας* as in 121, secondly as the object to *φέρειν*. *φασῶ* the contracted Doric future; so *δοξεῖτε* (741), *ἔξεῖτε* (743) etc.

740. *ὀπλάς*—in Homer always of the solid hoofs of horses etc.; but Simonides uses the word of pigs, and Hesiod and others of horned cattle (schol.). Meineke suggests *στολάς* for *ὀπλάς*, as *περιθεσθε*, he says, can scarcely be used with *ὀπλάς*. Blaydes, with Hamaker, reads *τῶς* (i.e. *ὡς*) *χοῖρια* for *τῶν χοιρίων*, as 'offendit articulus in vulgata.'

741. *ὅπως δὲ δοξεῖτ'*—so 746. For this form of exhortation or command see Goodwin §§ 271—274. It is especially common in the

colloquial language of Aristophanes, and is often combined with the imperative, e.g. *Ran.* 627.

742. Ἑρμᾶν—appealed to as the god of traffic; cf. 816. *ἔειπ' ἔκω* (or Doric *εἴκω*) is common in Homer but not found in tragedy or Attic prose: cf. 750.

743. ἄπρατα—so Blaydes and Hollen, with Ahrens. The manuscripts have τὰ πρᾶτα (πρώτα) πειρασεῖσθε τὰς λιμοῦ, 'you shall experience the extreme of hunger,' a strange expression and a very doubtful accusative construction. τὰ πρᾶτα might however be adverbial, 'in the highest degree' (Merry). For λιμός fem. see Lid. and Scott.

747. μυστηρικῶν—ὅτι ἐν τοῖς μυστηρίοις τῆς Δήμητρος χοῖρος θύεται (schol.): cf. 764: *Pac.* 374,

ἐς χοιρίδιόν μοι νυν δάψειον τρεῖς δραχμαί·

δεῖ γὰρ μυηθῆναι με πρὶν τεθνηκέναι.

748. ὅπα sc. ἐστί. *Soph. Aj.* 103, ἡ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου; Meineke and Müller read ἐγὼν δὲ καρυξῶ. Δικαιοπόλις δὲ πᾶ; καρυξῶ then meaning 'I will cry you for sale.'

750. τί ἀνὴρ Μεγαρικός;—sc. πράττει or βούλεται: so Blaydes, comparing *Eur. Iph. T.* 484, τί γὰρ ὁ Λαέρτου γόνος; Most editors read τί; ἀνὴρ Μεγαρικός;

751. διαπεινᾶμες—διά implies a competition, as in διαδῶ, 'to contend in singing.' The Megarian says, 'we are starving against one another'; while Dicaeopolis understands διαπίνομεν, and so replies: cf. *Plat. Rep.* 420 D, πρὸς τὸ πῦρ διαπίνοντάς τε καὶ εὐωχομένους

753. οἶα δὴ—sc. πράττομεν. 'We fare as we do fare, as usual,' with implication that it was but so-so (Green): cf. *Thuc viii.* 84, 3, οἶα δὴ ναῦται, sc. ποιεῖν φιλοῦσι: *Eur. Or.* 32, καγὼ μετέσχον, οἶα δὴ γυνή, φόβου.

755. πρόβουλοι. *Aesch. Sept.* 1006, δῆμοι πρόβουλοις τῆσδε Καδμείας πόλεως. The στρατηγοὶ at Megara are meant (schol.): 'our provisional committee' (Paley). ἔπρασσον—with the frequent meaning of political arrangement or intrigue.

757. αὐτίκ' ἄρα—'then you'll soon be rid of your troubles.' σά μάν; = τί μήν; 'of course, yes indeed,' a common form of assent in dialogue.

758. Μεγαροῖ—adverb, from some old singular form; so Πυθοῖ, Ἰσθμοῖ, etc. πῶς ὄνιος;—cf. *Hg.* 480, πῶς οὖν ὁ τυρὸς ἐν Βοιωταῖς ὄνιος; cf. οὕτω, 817.

759. παρ' ἀμὶ—i.e. παρ' ἡμᾶς. This use of the accusative where the dative would be looked for can be paralleled even in Attic, e.g.

Dem. *de Rhod. lib.* 192 § 7, εἰ βασιλεὺς παρ' αὐτὸν ὄντα με σύμβουλον ποιεῖτο, πολυτίματος—often applied to the gods in the sense of 'highly honoured'; e.g. 807: *Vesp.* 1001. Here it also means 'high priced,' as in the *Nῆσοι*, *Frag.* 344. 8, ἐξ ἀγορᾶς ἰχθυοδία τριταῖα πολυτίμητα.

760. ἄλας κ.τ.λ. see note on 521. ἄρχετε the Athenians since 427 had held the island of Minoa, and thus 'commanded' the salt traffic at Nisaea, while in another sense they 'commanded the sea' (ἄλας fem. sing.).

761. ποῖα σκόροδα; cf. 62. τῶν αἰεί—sc. σκορόδων, of our garlic crop from time to time (Green): or τῶν is relative, as in 870 (Merry).

762. ὅκκ' ἐσβάλητε ὅκκα (ὅλε κα) — ὅταν. For the Athenian ravages see *Thuc.* iv. 66, 1, Μεγαρῆς πιεζόμενοι ὑπὸ τε Ἀθηναίων αἰεὶ κατὰ ἔτος ἑλαστον δις ἐσβαλλόντων πανστρατιᾷ ἐς τὴν χώραν. τῶς ἀρουνταί μῖτες—we have the same whimsical sort of order *Vesp.* 129,

ὃ δ' ὥσπερ κολοῖς αὐτῷ πατράλοις
ἐνέκρουεν εἰς τὸν τοῖχον, εἴτ' ἐξήλλετο.

cf. *ib.* 107.

763. πάσσακι—πάσσαξ = πάσσαλος, a peg or pin. Blaydes reads πάσσαξι, adding 'sed aliud quid requiri videtur. qu. λάμαξι.' ἀγλίθας—the heads or cloves of garlic: *Vesp.* 680.

766. ἀντεινον—κρεμασας ἐπίσκειψαι πόσον βάρους εἶσιν (schol.). He hands one of them to Dicaeopolis, hence the singular number.

767. τουτὶ τί ἦν—'what ever is this?': so 157: *Vesp.* 183 etc. It is a question in a tone of surprise about a fact found to be already existing.

770. τὰς ἀπιστίας—Elmsley would read θᾶσθε τῶνδε· τὰς ἀπιστίας, 'what incredulity': cf. 87. There certainly seems no special force here in the plural, which would mean instances of incredulity; the plural of abstract nouns, as Paley says, giving special acts or examples of a general principle.

772. περίδου μοι . . αὖ μῆ—i.e. 'I'll bet you it is a pg.' In English we bet that a thing is so and so, but in Greek and Latin the proposer of the wager offers to forfeit his stake *μη'* as he proves right. The principle holds good however the offer is expressed 'I'll bet you' or 'do you bet me,' 'I to lose' being always understood: cf. *Nub.* 644: Neil on *Eq.* 791, where περί as here is used of the stake.

In Latin we have the analogous use of *nī* with *sponsionem facere*, *ignis dare*, e.g. *Plaut. Pers.* ii. 2, 4, da hercle *ignis mi omnia meminī*—'I'll bet you I remember everything': *id. Rud.* iii. 4, 8, dato

arbitrum *si* tuas esse oportet *nive* eas esse oportet liberas: cf. *ib.* v. 3, 25: *Cic. pro Caec.* 16, 45. In all these cases what the challenger denies is introduced by *si*, what he affirms by *ni*.

θυμιτιδᾶν ἀλῶν—salt mixed with thyme: *Plin. Nat. Hist.* xxi. 21, 89, (thymum) t.ritum cum sale: *ib.* xxxi. 7, 41, conditur etiam (sal) odoribus additis. θυμιτάων from θυμίστης (1099) is read by Blaydes; θυματιδᾶν, θυμητιδῶν, θυμιτιδᾶν, being other readings 'neque displiceret θυμιτιδῶν,' from θυμῆτις, as ἄλες is said to be fem. in Doric.

778. οὐ χρῆσθα; 'won't you?' sc. φωνεῖν, from χράω: *Soph. Ant.* 887, εἴτε χρῆ θανεῖν. The manuscripts have σιγῆς: many editors however read οὐ χρῆσθα σιγῆν but this can scarcely mean 'you ought not to be silent.' Blaydes adopts οὐ χρῆ το σιγῆν.

779. πάλιν το ἀποισῶ—το not elided; so *Eg.* 1225, ἐγὼ δὲ το ἐστεφάνιξα. R. and some editors have τ' i.e. τέ, a form cited from *Theocr.* i. 35, εἰς τέ καταρρεῖ.

788. ἀλλ'.. ἄδε τοι κ τ λ. handing over the second girl. τράφειν i.e. τρεφεῖν: *Pind. Pyth.* iv. 115, Κρονιδᾶ δὲ τράφει Χείρωνι δωκαν. *id. Isth.* vii. 40.

798. καὶ κ' αἰς—so most editors for κἂν αἰς, as 'dialecto Doricae non convenit αἰν.' 'Yes, and without their father too, who has himself had nothing to eat' (Merry).

803. τί δαὶ συ;—turning to the second girl. This line which appears in the manuscripts in various forms, τί δαὶ σῶκα, σὺ κα, etc., is rejected by many editors as made up of a marginal note. It is not quoted by *Suidas* though he cites the lines on either side.

805. τῶν ἰσχυάδων—cf. 184.

807. ῥοθιάζουσ' 'gobble, g.zzle'; μετὰ ῥόθου καὶ φόφου ἐσθιονσιν (schol.): cf. ῥόθος, ῥόθιον *Thuc.* iv. 10, 4, the rush of water from the dashing of oars. Ἡράκλεις invoked here as proverbial for his voracity: see *Ran.* 549 etc.

808. Τραγασαῖα—a pun from τραγεῖν, 'from Manchester' (Green). Tragasae was a town in the Troad.

810. ἀνελάμαν—picked up, helped myself to: so *Nub.* 981, ἀνελέσθαι. 'They can't have eaten all so quickly,' says Dicaeopolis. 'No,' says the starving father, 'I got one fig for myself.'

812. πόσον πρῶμαί σοι—for the full construction cf. *Soph. Ant.* 1170,

τάλλ' ἐγὼ καπνοῦ σκιᾶς

οὐκ ἂν πρῖαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

So *Pae.* 1261, τούτω ταύτ' ὠνήσομαι: *Ran.* 1229, ἐγὼ πρῖωμαί τιψδ' ;

Note the similar construction with *δέχομαι* (and see Monro *Hani. Gr.* § 143, 2, 2). The original idea would be that of favour or advantage conferred.

813. The price asked by the Megarian consists of the very commodities his country had been wont to produce (Paley).

815. ταῦτα δὴ sc. δράσω: like our 'very good, sir,' accepting an order: *Ej* 111, ταῦτ': *Vesp.* 142, ταῦτ' ὦ δέσποτα.

817. οὕτω μ' ἀποδόσθαι for this construction cf. 248.

818. Dicaeopolis having gone in to fetch the salt and garlic, an informer comes on the stage and at once makes for the Megarian.

819. φανῶ cf. 519. φαίνω takes the accusative of either the thing or the person denounced: cf. 912, 914.

820. πολέμια—as contraband. τοῦτ' ἐκεῖν—cf. 41.

821. ὅθενπερ ἀρχά as Dicaeopolis had said, 516 sq.

822 κλάων μεγαριεῖς—'I'll teach you to play the Megarian,' to talk your language and try your tricks. κλάων, 'to your cost,' as in 827.

823 φαντάδδομαι—so Meineke and Blaydes for φαντάζομαι, in the sense 'I am informed against': cf. μάδδαν (732), χρήδδετε (734).

824. ὑπὸ τοῦ;—some editors have ὑπὸ τοι, as part of what the Megarian says. ἀγορανόμοι—i.e. οἱ ἀγ. see 723. For the construction cf. 54, οἱ τοξόται.

826. τί δὴ μάθων;—'who ever taught you?': so *Vesp.* 251. In both passages Meineke and others read τί παθών; 'what possessed you?', a gratuitous alteration and no improvement. φαίνεις—φαίνειν being either 'to show light' or 'to bring to light,' i.e. to inform against (Green). Muller thinks that ἀνευ θρυαλλίδος suggests importing wicks, as in 874.

828. εἰ μὴ 'τέρωσε, κ.τ.λ.—*Act.* 991, οὐκ οὖν ἐτέρωσε χρησιμολογήσεις ἐκτρέχων; where Pethelaerus beats the oracle monger.

830. ἥς ἀπέδου τιμῆς—'the price at which you sold': cf. 895 and, for the attraction, 677.

831. ἀμὲν οὐκ ἐπιχώριον—'it's not our folk's way,' sc. χαιρεῖν.

833. πολυπραγμοσύνη—'may my officiousness then return on my own head': *Zyr.* 915, εἰς ἐμέ τράποιτο, 'may the consequence fall on me': *Pau.* 1063, ἐς κεφαλὴν σοί, 'omen avertentis.'

835. *παλεῖν ἐφ' ἄλῃ*—‘to eat your barley cake with salt.’ Here *ἐπί* is used of the accompanying relish, an exception to the Attic usage, *ἐσθιεῖν ὄψον ἐπὶ σίτῳ*, *ἀλφίτοις* etc. (Neil on *Eq.* 707): cf. 964.

836-859. The chorus congratulate Dicaeopolis on the success of his market. He has it all to himself; so he will escape the annoyances of the public *ἀγορά* with its jostling crowds and evil company. Then come in gross personal attacks on characters of the day, such as we have in the second parabasis of the *Knights* (1264-), and the *Wasps* (1265-), and generally in the later entries of the chorus.

836. *οὐκ ἤκουσας*—singular, as in 1015, 1042; ‘chorus se ipsum alloqui videtur’ Müller.

837. *καρπώσεται*—*Vesp.* 520, *καρπουμένῳ τὴν Ἑλλάδα*.

839. *Κτησίας*—unknown, but seemingly an informer.

840. *οὐμῶν καθεδεῖται*—‘auxilio destitutus sedebit’ (Müller); the participle being used like *κλάων* (822), *οὐδὲ χαίρων* (563).

842. *ὑποψωνῶν*—*ἐπὶ ὄψωνια κακοιργῶν, προστιθεὶς τῇ ὄψωνιᾳ* (schol.): forestalling or outbidding you in an underhand way: cf. *ὄψωνεῖν*: and for the sense *προτένθης* (*Nub.* 1198), and the Plautine *praestitio*.

844. *ὥστις Κλεωνόμῳ*—cf. 24; and for Cleonymus note on 88.

845. *φανήν*—clean, not soiled by vulgar contact: so *σισύρα*, *Ecc.* 347.

846. *Ὑπέρβολος*—a constant butt of Aristophanes; cf. note on *Vesp.* 1007. He was a lamp-seller (*Eq.* 739) and a sort of second-rate Cleon. He was ultimately killed at Samos in 411, when Thucydides (viii 73, 3) speaks of him in the most contemptuous way. See Jowett’s admirable note.

847. *δικῶν ἀναπλήσει*—‘entangle you in law-suits’: Plat. *Ap.* 32 C, *βοιλόμενοι ὡς πλειστοὺς ἀναπλήσαι αἰτιῶν*, ‘to implicate.’ The word has often the sense of defiling or infecting. It seems that Hyperbolus was now bringing himself into notice by getting up actions.

849. *Κρατῖνος*—the scholiast says that some (unknown) lyric poet is meant here and in 1173. But it may be the great Cratinus himself, who certainly had a character for hard drinking, and may have been a troublesome bore in the *ἀγορά*. He was now a very old man. *κακαρμένος μοιχόν*—‘with the rakish cut’ (Merry). *μοιχόν* seems

mischievously put for κῆπον, the dandies' cut, of which Hesychius writes τὴν λεγομένην κῆπον κοῖραν μὲν μαχαίρᾳ ἐκείροντο, i.e. with a razor. He tells us that it was a Persian style. Another style was σκάφιον, the 'bowl cut,' whereon the scholiast on *Av.* 806 says δύο δὲ εἰδὴ κουρᾶς, σκάφιον καὶ κῆπος, τὸ μὲν οὖν σκάφιον τὸ ἐν χρῶ (a close crop), ὁ δὲ κῆπος τὸ πρὸ μετώπου κεκοσμησθαι.

850. ὁ περιπόνητος Ἀρτέμων—Cratinus himself is meant. περιφόρητος Ἀρτέμων is said to have been proverbial for an idle loungeur. The first Artemon to get the name was an effeminate profligate in the time of Aristides, who never left home but in a litter. The second was an engineer under Pericles who, being lame, was conveyed from place to place, *Plut. Per. c.* 27. The scholiast seems to confound the two and takes the expression for a term of praise. Here, by an unexpected turn, περιπόνητος is written for περιφόρητος.

851. ταχὺς ἄγαν—as if he were a hasty and careless writer. However in the *frogs* (137) he seems spoken of with high respect, while he is called ὁ σοφὸς *Pac.* 700. ταχὺς ἄγαν may therefore be a compliment meaning a very rapid worker.

852. ὄζων κ.τ.λ.—*Ecc.* 524, τῆς κεφαλῆς ὄζω μ. ρου. There is too the impersonal construction with the same double genitive, *Vesp.* 1060, ὑμῖν τῶν ἱματίων ὄξῃσει δεξιότητος.

853. πατὴρ Τραγασαίου—another pun on Tragasae (808) and τραγός, a goat.

854. Παύσων—the scholiast calls him ζωγράφος πένης σκωπτολόγος. His poverty is jeered at *Thesm.* 949: *Plut.* 602. According to Aristotle, *Poet.* ii. 2, Παύσων δὲ χείρους ἐκαῖς, he was a caricaturist, 'quod genus picturae contemptum fuit' (Müller)

855. Δυσίστρατος—called ὁ σκωπτόλης, 'that scurvy jester,' *Eccl.* 787: cf. *Eg.* 1266. Χολαργέων—Cholargus was a deme of the tribe Acamantis.

856. περιαιουργός· κακοῖς βεβημένος (schol.), 'deep-dyed' in villainy or misfortunes: Aesch. *Ag.* 946, ἐμβαινονθ' αἰουργέσιν, on tapestries of purple dye.

858. πλεῖν ἢ κ.τ.λ.—'seven days or more a week,' as we perhaps might say.

860. A Boeotian comes on the stage with a great sack of fowls and animals for sale. He is attended by a slave, and followed by a troop

of flute-players or (some say) bag-pipers. As Mitchell points out in an interesting note, the Boeotian is a hearty, cheery, straightforward fellow, very different from the starving Megarian with his vulgar jocularity and sordid tricks. **ἔττω** i.e. *ἔστω*, appealing to the national hero. **τὰν τύλαν**—the actual shoulder, according to the scholiast, made callous by carrying burdens. In 954, as Mr Green points out, it seems rather to mean a porter's knot or pad, said to be an invention of Protagoras.

861. **κατάθου**—*Ran.* 627, *κατάθου τὰ σκευή*. **γλήχων** = *βλήχων*, 'pennyroyal.' **Ἰσμηνία**—a regular Theban name: *Iys.* 697, *ἡ Θηβαία φῖλη παῖς Ἰσμηνία*: Antigone's sister was Ismene, and Ismenus was the tutelary stream: cf. *Stat. Theb.* ii. 307, *Ismenus heros*, i.e. Polynices.

862. **πάρα**—here for *πάρεστε*, as sometimes for *πάρεισι*.

863. **τοῖς ὀστένους** sc. *αὐλοῖς*, with your bone pipes or mouth pieces. **φυσήτε κ.τ.λ.**—'blow up your dog skin,' i.e. your bag pipes, is one explanation. It may be right; but anyway the position of the article is abnormal. Perhaps *φυσήτε* means 'play,' followed by the slang name of a tune, or a parody on the title of some popular song, while *τὸν* is like *τὸν Ἀρμόδιον ᾄσεται* (580) 'the (song of) Harmodius.'

864. **παῦ' ἐς κόρακας**—'O stop, confound it (or you)!: so *Av.* 889 *Ραε.* 500, *ἔρρ' ἐς κόρακας*: *Nub.* 133, *βαλλ' ἐς κόρακας τίς ἐσθ'*; 'confound it, who is this?' *παῦε* (standing absolutely) and *παῖσαι* are the imperative forms in use **οἱ σφῆκες**—the buzzing swarm. As Mr Green says, we talk rather of the 'droning' of bag-pipes.

865. **προσέπτονθ'**—see note on *Vesp.* 16, *καταπτάμενον*. There are two aorists *ἐπτόμην* and *ἐπτάμην*, the latter being the tragic form.

866. **Χαιριδῆς βομβαύλιοι**—'bumble-pipe brats of Chaeris' (Green). Chaeris was a flute player, as we saw on line 16. *Χαιριδεύς* is formed like *ἀετιδεύς*, *ἀλωπεκιδεύς*, *γαλιδεύς* and the like, from *ἀετός* etc. *βομβαύλιος* is a comic variation of *βομβουλός*, 'a bumble bee' (*Vesp.* 107), *ἀπὸ τοῦ βομβεῖν*: *Thesm.* 1176, *τί τὸ βομβοῦν τοῦτο*; of the sound of a flute.

867. **Ἰόλαον**—a Theban hero, the faithful friend of Heracles **ἐπιχαρίττως γ'** 'with all my heart,' (sc. *ἀπολαύντας*) = *ἐπιχαρίστως* as *ἔττω*—*ἔστω*. This is Elmsley's correction, adopted by most editors: it agrees with the scholiast, *τὸ δὲ ἐπιχαρίττως ἀντὶ τοῦ κεχαριτωμένως ἡμῖν ἀπόδουντ' ἄν*. It is true that *ἐπιχαρίστος* is not found, but we have *ἀχαρίστος* and *εὐχάριστος* *ἐπιχαρίτως* is used by Isocrates and Xenophon. Of other suggestions *ἐπιχαρίττη γ'*, i.e. *ἐπιχαρίζε*, 'you do me a real favour' (*blay les*), or *ἐπιχαρίττω γ'*—*ἐπεχαρίσω*, seem the best: cf. 884.

869. *τᾶνθια*—cf. *φυλλεία*, 469. *ἀπέκλιζαν*—*ἀπέβαλον* (schol.): *ἀποπεσεῖν φυσῶντες ἐποίησαν* (Hes., ch.). This tribute to the power of the pipers agrees with the caution in line 861.

871. *ὀρταλίχων*—‘chickens’: cf. Aesch. *Ag.* 54: *ἀλεκτρονίων κατὰ τὴν τῶν Βοιωτῶν διάλεκτον* (schol.). Poultry generally is meant. *τετραπτερυλλίδων*—meaning quadrupeds, according to Elmsley, whose view is generally accepted. The scholiast suggests locusts, which certainly were eaten at a pinch (1116), but would scarcely be offered as a delicacy from Boeotia.

872. *κολλικοφάγε*—*κόλλιξ* is a coarse kind of roll, *εἶδος ἄρτου περιφεροῦς* (schol.) The Athenians were delicate in their eating, liking fish and game, and twitted the Boeotians with their appetites, as the Normans derided the Saxons (see *Ivanhoe* ch. 15). The concord follows the sense, like *φιλε τέκνον, φιλεται Ἀλγίσθου βία, mea Glycerium* etc. Note *Βοιωτίδιον* (—*αῖδιον*), like *δικαστηρίδιον* *Vesp.* 803.

873. *ᾄσ' ἰστίην*—as Paley points out, ‘it is a favourite custom of the poet to combine a number of things of the most heterogeneous description: cf. *Vesp.* 676: *Ecl.* 606.’

875. *ἄτταγᾶς*—‘videtur eandem esse quam nos rates dicunt grouse,’ says Dr Blaydes, citing Arist. *Hist. An.* x. 49, where it is classed with pheasants, partridges, etc., ‘inter aves κοινιστικᾶς.’ Yet from *Vesp.* 257, *τὸν πηλὸν ὥσπερ ἄτταγᾶς τυρβάσεις βαδίζων*, some marsh or water bird would seem to be meant. Any way it was speckled (*ποικίλος*, *An.* 761) and highly esteemed for eating.

876. *χαίμων ὀρνίθιας*—‘plainly,’ says Mr Green, ‘the wintry wind which brings the passage-birds. Symmachus notes that such birds as the Boeotian brought come in winter: this is true enough; and our markets in a hard winter often illustrate the fact.’ Names of winds end in *-ias*, see Neil on *καίλιας ἢ συκοφαντίας*, *Eq.* 437. Here ‘foul weather’ is an obvious joke. With the birds here mentioned compare the list in *Pac.* 1004,

*καὶ Βοιωτῶν γε φέροντας ἰδεῖν
χῆνας, νήττας, φαττας, τροχίλους
καὶ Κωπαδῶν ἐλθεῖν σπυρίδας.*

879. *πικτίδας*—unknown animals, some say beavers. The absurd jingle *πικτίδας, ἰκτίδας* is very suspicious; but we have no means of finding out the true reading.

880. *ἰκτίδας*—‘martens’: Plaut. *Capt.* i. 2, 81, nunc ictim tenes. For *ἐνυδρίας*, ‘otters,’ some keep the manuscript reading *ἰκτίδας ἐνυδρίων* with the same meaning. *ἐγχείλιας*—the eels from Copais were the

crown and flower of luxury: cf. *Vesp.* 510, where Van Leeuwen cites the passages in their honour.

881. ὦ τέρπνότατον—the verse, like the whole enthusiastic welcome of the eel, has a high flown tragic ring, but the anapaest in the 2nd foot is only admissible in comedy. τέμαχος ‘morsel’ is especially used of slices of fish.

882. δός μοι προσειπεῖν—*Pac.* 709, δός μοι κύσαι: so *Ran.* 755. *Soph. Aj.* 538, δός μοι προσειπεῖν αὐτόν. For προσειπεῖν, ‘to greet,’ cf. 266, 891; *Pac.* 557, προσειπεῖν βούλομαι τὰ ἀμπέλους τὰς ἐγγέλας ‘your eels,’ dependent on προσειπεῖν (or on both verbs). Blaydes suggests εἰπερ ἐγγέλει φέρεις, saying ‘articulo non opus est.’

883. πρέσβαρα—‘chief’: *Eur. Iph. T.* 963, πρέσβειρ ἤπερ ἦν Ἑρηνύων. The line is a parody of Aeschylus (*Trag.* 164) δέσποινα πειτήκοντα Χηρήδων κορών, where Thetis is invoked to intervene in the dispute for the arms of Achilles.

884. τῷδε—as the line stands τῷδε depends on ἐπιχάριται, an irregular order which is supported by *Pac.* 417, ἔλλαβε ἡμῖν προθύμως τῇνδε καὶ ξινέλκυσον, and *Nub.* 745. The manuscripts have τῶδε, which is retained by Muller as equivalent to τοῦδε, sc. ‘from this basket.’ Other editors have τῆδε or τεῖδε, i.e. τῇδε, while Blaydes has τυῖδε as the Aeolic form. κήπιχάριται—καὶ ἐπιχάρισαι, is the reading of R and is retained by most editors. Blaydes would prefer κήπιχαριττη, as αι is changed into η in the Boeotian dialect, the σ being doubled in Aeolic and changed into ττ in Boeotian. A great eel is ceremoniously produced from the basket, and is greeted by Dicæopolis with adulation.

886. τρυγῳδικοῖς χοροῖς—ἐσιτοῦντο γὰρ οἱ χορευταὶ δημοσίᾳ (schol.).

887. Μορύχῳ—Morychus is mentioned as a noted gourmand, *Vesp.* 506, 1142; *Pac.* 1008. δῶμῳς—a tragic word, in comedy only found here and 1174.

888. ἑσχάραν—a portable stove, as in *Vesp.* 938: *Av.* 1232. For ῥιπίδα cf. 669.

890. ἔκτω...ἔται—cf. 266, ἔκτω σ’ ἔται προσείπον.

892. τῆς ξένης χάριν—cf. *Lys.* 701,

τοῖσι παισὶ τὴν ἑταῖραν ἐκάλεσ’ ἐκ τῶν γειτόνων,

παῖδα χρηστὴν κάγαπητὴν ἐκ Βοιωτῶν ἐγγελευν.

893. ἔσφερ’ αὐτήν—R has ἐκφερ’, which Muller and Green prefer: so Merry, sc. τὴν ἑσχάραν, repeating the previous order. ‘For why should the eel be taken in when the brazier was to be brought out?’ Is not the meaning that the eel and cooking appliances are now to be taken to the kitchen? μηδὲ γὰρ θανών—a wicked adaptation

of the beautiful words in the *Alcestes* 374, μηδε γὰρ θανὼν ποτε σοῦ χωρὶς εἶην, τῆς μωνης πιστῆς εμοί.

894. ἐντετευτλιωμένης—‘stewed with beet,’ an approved fash on as shown by citations in Blaydes from Athenaeus etc.; cf. *Pac.* 1019, ὀλόμαν ὀλόμαν ἀποξηρωθεὶς τῆς ἐν τεύτλοις λοχευόμενας. There are two forms τεύτλον and τεύτλον, and as Blaydes says it is hard to see how τευτλανόω can be formed from either. He therefore, with Muller and Halden, reads ἐντετευτλιωμένης (for ἐντετευτλανωμένης, τευτλιόω being formed as ἐνθριόω is formed from θριόν).

896. ἀγορᾶς τέλος—‘as market told’: ἀγοραί are among the τέλη enumerated, *Vesp.* 659.

899. ἰώνγ’—i.e. ἐγωγε.

902. κέραμον ‘ceramics’: so Thuc. iv. 48, 2, ἐβαλλον τῷ κέραμῳ ‘with the thing.’ ἐντ’ is Doric for εἰσι: Thuc. v. 77, 4, ὅσοι τῶν Λακεδαιμονίων ξύμμαχοι ἐντι.

905. ναὶ τῷ θεῷ—νη τῷ θεῷ, i.e. with a Theban, Amphion and Zethus. The Laconian ναὶ τῷ σιῷ (*Pac.* 214) means Castor and Pollux, while the Athenian ladies’ μὰ τῷ θεῷ (*Ecl.* 155) is an appeal to Demeter and Persephone. In this passage the manuscripts have ναὶ τῷ σιῷ, but the Boeotian form for θεός is θιός.

908. καὶ μὴν—often used to introduce a new character: cf. 1069: Soph. *Ant.* 516, καὶ μὴν πρὸ πυλῶν ἦδ’ Ἰσμήνη φανῶν—see φανῶ, 819.

909. ἅπαν κακόν—*Thesm.* 787, πᾶν ἐσμέν κακόν.

910. τῷδ’ ἐμά. i.e. τοῦδ’: cf. 93: *Nub.* 1202, ἡμέτερα κέ, δὴ τῶν σοφῶν.

912. φαίνω πολέμια—cf. 819. τί δὲ κακὸν παθῶν; a variation from the usual τί παθῶν; cf. 826.

913. ὀρναπετίουσι ‘against dicky-birds.’ ἦρα ἦρω, 2nd person of ἡράμην. πολεμον αἵρεσθαι is a common phrase with the dative or πρός: Aesch. *Suppl.* 435, ἢ τοισιν ἢ τοῖς πόλεμον αἵρεσθαι μέγαν.

914. τί ἀδ. κείμενος;—ἀδικειμένος i.e. ἡδικημένος is favoured by most authorities. Elmsley would prefer ἀδικειμένος as present participle, which is certainly in accordance with the regular use of ἀδικεῖν and ἀδικεῖσθαι (314 note).

915. τῶν περιστάτων χάριν ὡς φιλόπολις, is the scholast’s comment. He will inform the audience, he says, in the interests of the public. Dolree cites Dem. *de Cor.* 293 § 196, ἐστὶ δὲ ταῦτα πάντα μοι τὰ πολλὰ πρὸς ὑμᾶς, ὧ ἄνδρες δικασταί, καὶ τοὺς περιστηκότας ἔξωθεν καὶ ἀφρομένους. So Cicero says of his own speech for Mutina, aliquando

coronae datum, 'something was meant for the gallery' (*Fin.* iv. 27, 74). The informer takes a high patriotic tone; contraband lamp-wicks, he declares, endanger the arsenal, and imperil the supremacy of the empire.

920. ἐς τίφην—diversely understood as the stalk of a plant (used like a reed for holding fire), a water-spider or beetle, and a kind of boat.

922. δι' ὑδρορροάς—in any case the fire was to be sent in 'through a water-pipe,' not 'along a water-course,' which would be καθ' ὑδρορροάν: cf. *Vesp.* 126, ἐξεδιδρασκε διὰ τῶν ὑδρορροῶν: and Rutherford on *Thuc.* iv. 67, 3, διὰ τῆς τράφρου. βορέαν ἐπιτηρήσας—cf. *Thuc.* ii. 77, 2, ἐδοξεν αὐτοῖς πειρᾶσαι εἰ δύναιτο πνεύματος γενομένου ἐπιφλέξαι τὴν πόλιν: id. iii. 22, 1, τηρήσαντες νυκτὶ χειμέριον. A glance at the map shows that the arsenal in Peiraeus faced north, and a north wind would thus spread the flames.

924. σελαγοῖντ' ἄν—'they would be in a blaze.' αἱ νῆς—so Holden, Ribbeck and Green, following the reading of Γ. Unfortunately νῆς for νῆες is an unknown form. σελαγοῖντ' ἄν εἰθὺς is therefore read by many editors, on the strength of the scholiast's explanation, εἰθὺς καίονται. Mr C. J. Brennan (*Cl. Journal*, v. 484) proposes σελαγοῖντ' ἄν αἰφνης, also suggested by Bothe. It is a good suggestion as it follows the run of the letters, and shows the origin of the old commentator's note; but αἰφνης has no classical authority, *Eur. Iph. Aut.* 1581, where it occurs, being spurious.

926. μαρτύρομαι—Dicaeopolis strikes the sycophant in his indignation, and he cries out for witnesses: *Pac.* 1119, ὦ παῖε παῖε τὸν Βάκιν. Β μαρτυρομαι: so ταῦτ' ἐγὼ μαρτύρομαι, *Vesp.* 1436 etc.

927. ἐνδήσας φέρω—Blaydes alters this to ἐνδησῶ φέρων. The line is generally given to Dicaeopolis, who packs up the ware for the other (929, 952); the middle being used of the Boeotian packing his own purchase (905): φέρω however seems more appropriate to the Boeotian.

929. This line is omitted or bracketed by most editors, as 'male concinnatus' from 905 and 931.

932. ἐπεὶ τοι καί—'for in fact': *Kan.* 509. Blaydes gives numerous instances from Plato's dialogues and from other writers.

933. ψοφεῖ λάλον—'has a noisy and cracked ring': ὁ δὲ κέρατος πυρορραγῆς γενόμενος σαθρὸν ἤχει (schol.): cf. *Plat. Theaet.* 179 D, εἴτε ὑγιὲς εἴτε σαθρὸν φθεγγεται: *Kan.* 78, πρὶν γ' ἄν ἰοφῶντα κωδιωνίσω. *Pers.* iii. 21, sonat vitum percussa. Dicaeopolis gives the informer some smart blows, as if he were testing a pot, and sharp cries follow.

935. τί χρήσεται—cf *Plut.* 941, τοῖς δ' ἐμβαδίοις τί χρήσεται τις; Krüger compares this cognate use with χρήσιμός τι, εἰδαίμων πάντα, and the like (*Gk. Gr.* 46. 6, 9).

936. πάγχρηστον ἄγγος—as if he were an actual piece of crockery.

937. τριπτήρ δικῶν—'a mortar' (Green) seems probable: but the ancient authorities say that the word means a 'receiver' for pressed out oil, οἷα τὰ ἐπιλήνια.

938. λυχνούχος—the lantern is brought in to introduce once again the play on the two meanings of φαίνω. ὑπευθύνους—*Eg.* 259, πιέζων τοὺς ὑπευθύνους: *Vesp.* 102, παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.

939. πράγματα—especially law business and trouble. The middle ἐγκυκᾶσθαι suggests 'to mix up for himself.'

944. ὥστ' with ἄν and the optative, as in *Λιβ.* 1151, ὥστ' ἀποφύγοις ἄν. For καταγείη, which will not scan, Cobet proposes κατεαγοίη, Müller κατὰξείας, which Blaydes approves of, cf. 931, 1166. The change of subject is however against it. Note κατεᾶγη (*Vesp.* 1428) with double augment, but κατᾶγῃ (928) etc.

945. κατωκάρα—'head down,' to be written as one word (schol.). The informer is now packed up in straw, and hung head downwards on the porter's back.

948. θερίδδεν—κερδαίνειν πολλά καὶ καρποῦσθαι, as one scholiast explains; 'I am going, I can tell you, to make a good thing of it, reap a good harvest.' Blaydes and Holden read συνθερίδδεν, 'I am going to tie him up' like a sheaf. The sense however is poor, and the use of the word doubtful.

949. The reading is uncertain. I have given the manuscript text from Blaydes' edition, only reading νῦν θέριζε for συνθερίζε with Meineke, and δποι for ἔποι.

950. πρόσβαλλ' ὅποι βούλει—i.e. put him to any use you please.

951. πρὸς πάντα συκοφάντην—'a first-rate all-round scoundrel.' As if χρήσιμον, δεινον, or the like had been intended (Müller). Paley, with the scholiast, takes these words with πρόσβαλλ', 'take this man too and add him to any sycophant heap,' as if σωρόν, 'rubbish-heap,' had been expected: but Müller's view agrees better with 936 sq.

954. τύλαν—see note on 860. As there is no instance in classical Greek of ὑποκόπτω transitive Blaydes reads λαβὼν for ἰών.

955. κατοίσεις—carry home: cf. *Ran.* 1153 and 1165 on κατέρχεται: so κατάγω and κάθοδος.

956. πάντως μὲν—'anyhow' there's little good in him. ἀλλ' ὅμως—sc. οἴσεις, i.e. κατάφερε αὐτόν: cf. 403 etc.

958. συκοφαντῶν γ' οὖνεκα—'as far as informers go,' you may thank your good fortune that your dealings with them turn out so well.

959. The Boeotian departs; and a servant comes out from Lamachus' house. The coming scenes contrast the blessings of peace and plenty with the troubles and miseries of war. βωστρεῖς=*Pac.* 1146: *Av.* 274 etc. ὁ τι;—cf. 106.

960. ἐκέλευε—Elmsley's correction for the manuscript reading ἐκέλευσε: cf. 1051 etc. The imperfect of κελεύω (and λέγω) is regularly used where the aorist would seem more natural; see Neil on *Eg.* 514: Kruger's *Grammar*, 53. 2, 1. ταυτησί—see note on 130.

961. Χόας—the second day of the Anthesteria was called οἱ Χόες: cf. 1211. The scholiast gives the legendary origin of the feast, which is found in Eur. *Iph. T.* 939. Its inner significance in relation to the Chthonian powers is discussed in Miss J. E. Harrison's *Prolegomena to the Study of Greek Religion*, art. *Anthesteria*, especially p. 41. See Lid. and Scott for the declension of χοῦς.

962. ἐγγέλων—sc. δοῦναι.

963. ὁ ποῖος;—'what Lamachus is he that wants the eel?' The article with ποῖος 'denotes that the enquiry is made about the property of an object named or otherwise indicated' (*Madv.* 11 R. 5): so τὰ ποῖα 'which be they?' (418) etc. Note the elliptic form of the dialogue, in which the verb is to be supplied from what goes before.

964. ὁ δεινός, ὁ θαλαύρινος—*Pac.* 241, where the same words are epithets of πόλεμος. Hom. *Il.* v. 289, θαλαύρινον πολεμιστήν.

967. ἐπὶ τὰρίχη ἐπί, as a reusht, to season. The sense is, let him have salt fish and plume sauce; let him make the best of his field rations.

968. ἀπολιγαίνῃ—*θουρβῇ ἢ ὀξέως βοῇ* (schol.). λιγαίνω Hom. *Il.* xi. 685, κήρυκες δ' ἐλιγαινον, i.e. λιγέως ἐφώνουν: cf. Aesch. *Sept.* 873. The compound with ἀπό implies vehement expostulation. τοὺς ἀγορανόμους—cf. 824. καλῶ is future.

970. ὑπαὶ πτερύγων—to the flutter of wings' (Blaydes); which rustle and wave as he carries in his feathered purchases (τὰδε το φορτίον). ὑπὸ of accompanying sound, e.g. Soph. *El.* 630, ὑπ' εὐφήμου βοῆς θῆσαι: cf. *ad* tibiam, calamos etc. Here the poetic forms ὑπαὶ

and *κιχλῶν* show that we have a fragment or reminiscence of some song: *ὁ δὲ τρόπος ποιητικός· μιμείται δὲ τὸ μέλος* (schol.). Dicaeopolis now goes in and the chorus again comes forward.

972. *τὸν φρόνιμον. οἱ ἔχει*—a good illustration of the construction noted on 338.

975. *χλιαρά·* 'warm,' i.e. cooked, some of his goods are eatables.

979. *Πόλεμον*—personified, as in *Ραμ.* 205, and more or less *Νυθ.* 6, *ἀπόλοιο δὴτ' ὦ πόλεμε. ὑποδέξομαι* 'will I welcome, receive under my roof': *Illd.* 1. 44, *οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον*.

980. *παρ' ἐμοῖ* i.e. he shall never come to a party at my house and join in singing catches. *τὸν Ἀρμόδιον* is the scoliam *φ.λαθ' Ἀρμόδι'* κ.τ.λ., part of which is preserved in *Athen.* xv. 50. (694): see notes on *Vesp.* 1222 sq.

981. *ἐγκατακλινείς*—'sitting at my table' as we should say: cf. *κατακλινόμεαι*, which is common *παροινικός*—'pious'; Elmsley's almost certain emendation for *παροίνιος*. *Vesp.* 1300, *παροινικωτάτος*.

982. *ἐπικωμάσας*—*μετὰ φθορᾶς εἰσπεσών* (schol.): cf. *κῶμος*, *κωμάζω*. *Plat. Rep.* 500 B, *ἐπεισεκωμάκοντας*, of noisy and violent intruders.

984. *προκαλουμένου* sc *ἐμοῦ*: cf. 538.

985. *κατάκεισο* i.e. take a seat and join our party. *φιλοτησίαν*—sc. *κυλικά*: *Iys.* 203, *κύλιξ φιλοτησία*, the loving cup.

986. *τῶς χάρακας*—the vine-props. After his riotous inroad, War rushed out again and began a wanton destruction.

988. *οὐτοσὶ δ' ἐπτέρωταί τ'*—this is the reading in Blaydes' edition, Herwerden having found *ἐπτερταί τ'* in faint letters in the Ravenna manuscript, while a cretic foot — is needed to correspond to the strophe. The line has been hitherto edited with a lacuna, *ταί τ' ἐπι*, a verb being partly indicated; while the scholast's explanation is *ἐπειγεί, σπενδεί, σπονδάζει περὶ τὸ δείπνον*. The meaning taken is 'he is excited for (about) his dinner' *μεγάλα δὲ φρονεί*—his pride and satisfaction are shown in the next line.

989. *τοῦ βίου δείγμα*—'as a proof or sample of his good living' *ξύντροφε*—with dative, *Soph. El.* 1190, *τοῖς φρονέσι συντροφος*: with

genitive, *Av.* 579. **Διαλλαγή**—the chorus apostrophises Peace as a beautiful maiden; and the next line seems to show that she was actually brought on the stage.

990. **ὡς καλόν... ἄρ' κ.τ.λ.**—‘how fair your face is, though we knew it not.’ *ἄρα* with the imperfect, usually *ἦν*, expresses a fact just recognised by the speaker (*Goodwin*, § 39): cf. *Eg.* 1170, **ὡς μέγαν ἄρ' εἶχες, πορνία, τὸν δάκτυλον.**

991. **πῶς ἄν**—expressing a wish: as in *Soph. Aj.* 389, **πῶς ἄν ὀλοίμην**; The other instances quoted from Aristophanes, e.g. *Eg.* 16, 17, are more strictly interrogative.

992. **ὁ γεγραμμένος**—‘that in the picture’: *Aesch. Eum.* 50, **εἶδον ποτ' ἤδη γεγραμμένας**. Some famous picture is plainly meant, probably one newly painted; and the scholiast says that Zeuxis *ἔγραψεν* *Ἐρωτα ὠραιότατον ἐστεμμένον ῥόδοις* in the temple of Aphrodite at Athens. Apparently Zeuxis came to Athens at the beginning of the war; though Pliny puts his date later (*Nat. Hist.* κκκν. 9, 36).

993. **νενόμικας** *Eg.* 714, **τὸν δῆμον σεαυτοῦ νενόμικας**, ‘you hold, believe,’ the perfect implying a fixed conviction.

994. **προσβαλεῖν**—‘add’; there are three things more that I think at least I could still do.

995. **ὄρχον**—*ὄρχος καὶ ὄρχατος στίχος ἀμπέλων ἢ ἐτέρων φυτῶν* (schol.). **ἐλάσαι**—‘draw,’ i.e. plant in line: cf. *Hes. Op.* 441, **δι' ἰθείαν ἀύλακ' ἐλαυνοί**; so with *ἔρκος*, *τάφρος*, *τείχος*: cf. *aucete vallis*, *fossam* etc.

996. **νία μασχ(δ)ια**—young shoots.

997. **ὄρχον**—here most manuscripts have *κλάδον*, which however does not scan. Some editors adopt Brunck's suggestion *ὄσχον*, a shoot or branch. But *ὄρχον*, which is found in one manuscript, goes better with *ἐλάσαι*.

ἡμερίς—the cultivated (*ἡμερος*) vine, perhaps trained from tree to tree, *vitis arbutifolia*. The scholiast gives a whimsical derivation of the name, *ἡ ἀμπελος, ὡς φησιν Ὅμηρος, ἡμερίς ἡβώωσα (Od. v. 69), εἴρηται δὲ διὰ τὸ ἡμεριῶσαι τὸ τῶν ἀνθρώπων φύλον.*

998. **τὸ χωρίον**—the farm or plantation. **ἐλᾶδας**—cf. *Dem.* 11 *Nicostr.* 1251, § 16, where the speaker complains of an enemy for breaking down his *φυτευτήρια ἐλαῶν περιστοιχῶν*, ‘set round his property.’

999. **ταῖς νομηνίαις** when ‘*Athenis sacra privata agebantur*’ (*Müller*): cf. *Vesp.* 96, **λιβανωτὸν ἐπιτιθεῖς νομηνίᾳ.**

1000. Henceforth the scene is laid in the festival of the *Xôos*, the second day of the Anthesteria; see Dict. Ant. i. 638. Dicaeopolis is busy with preparations for his banquet; when a herald comes forward to announce the opening of the drinking contest.

ἀκούετε λεῶ .πίνειν—'oyez, oyez!' the regular form of solemn proclamation. *Pac.* 551, ἀκούετε λεῶ· τοῖς γεωργοῖσι ἀπιέναι: so *An.* 448. τοὺς χόας—Müller's view seems right, that this means the actual measures of wine provided for the drinking contest, rather than the name of the feast with πίνειν put for δγεῖν.

1001. πίνειν for the infinitive see 172. ὑπὸ τῆς σάλπιγγος—i.e. when the signal is given: cf. 970: Thuc. v. 70, 1, χωρὸντες βραδέως καὶ ὑπο αὐλητῶν πολλῶν.

1002. ἀσκὸν Κτησιφῶντος—instead of ἀσκὸν οἴνου, see 1225. Ctesiphon is unknown; ὡς παχὺς καὶ προγάστωρ σκώπτεται (schol.). Quotations in Athenaeus show that pot bellied men given to drinking were called ασκοί.

1003. ὦ παῖδες, κ.τ.λ. —Dicaeopolis hurries on the cooking, that all may be ready before the trumpet gives the signal. He is plainly making liberal preparations.

1005. ἐξοπτᾶτε, τρέπετε—*Lys.* 839, σὸν ἔργον ἤδη τοῦτον ὀπτᾶν καὶ τρέπειν: Hor. *Sat.* i. 5. 72, macros dum turdos *versat* in igni.

1006. τα λαγῶα—sc κρέα: *Vesp.* 709, ἐν πᾶσι λαγῶαις: cf. 1026.

1007. ὀβελίσκους 'skewers' for roasting small birds. ἀναπείρω—'spit': Hom. *Il.* ii. 426, σπλάγχνα δ' ἀρ' ἀμπεύραντες. Elmsley, following Bentley, reads ἀναπήξω, comparing *E. cl.* 843, λαγῶ' ἀναπηγνίσαι, as πείρω and its compounds are rare in Attic poets.

1008. ζῆλῶ σε τῆς εἰβουλίας—*Vesp.* 1450, ζῆλῶ σε τῆς εὐτυχίας

1014. ὑποσκάλει ἀναφύσα, ζωπύρει (schol.)· rather 'poke the fire,' or 'rake out the ashes': *Lyc.* 440, σκαλεύοντ' ἄνθρακας· see σκάλλω.

1016. δειπνητικῶς cf. *Eg.* 18, κομφευρικῶς: *Ran.* 1386, ἐριопωλικῶς etc.

1018 After the congratulations of the chorus on the blessings of peace, we have some characters who have suffered troubles from the war; indeed the parallel of contrasts is kept up to the end of the play. First a husbandman enters weeping and lamenting. ὦ Ἡράκλεις—appealed to as ἀλεξίκακος, as in *Nub.* 1372, 'heaven preserve us.'

1019. κατὰ σεαυτὸν νυν τρίπου—i.e. go your own way, keep your troubles to yourself, 'dictum omen aversantis'; so *Nub.* 1263.

1021. κἄν—'if only for five years.' καὶ ἄν (ἐάν) sc. μετρήσῃς: *Vesp.* 92, κἄν ἄχυν (sc. καταμύσῃ). The double idea of treaty and wine is kept up.

1022. ἐπετρίβην ἀπωλόμην (schol.): *Pac.* 369, ἐπιτέτριψαι: *Av.* 1530, ἐπιτριβείης—ἀπόλοιτο: *Nub.* 243, νόσος μ' ἐπέτριψεν ἱππική.

1023. Φυλῆς Phyle was an Attic deme and fortress in the tribe Oeneis on the borders of Boeotia. It was in Phyle that Thrasybulus and the Athenian patriots established themselves in 404 and carried on operations against the Thirty, cf. *Plut.* 1146, μὴ μνησικακῆσθης εἰ σὺ Φυλὴν κατέλαβες.

1024. εἴτα λευκὸν ἀμπέχει; i.e. he ought to be in mourning.

1025. καὶ ταῦτα—cf. 168. ὥπερ—sc. τὸ βόει.

1026. ἐν πᾶσι βόλτοις—the agricultural equivalent of ἐν πᾶσιν ἀγαθοῖς (978, 983). For ἐν, 'amidst,' cf. *Vesp.* 709, δύο μυριάδ' ἂν τῶν δημοτικῶν ἔξω ἐν πᾶσι λαγύοις, i.e. in the enjoyment of every luxury.

1028. ἀλλ' εἴ τι κήδει—a tragic appeal in tragic rhythm: *Nub.* 106, ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων.

1030. πονήρ'—'luckless.' The grammarians say that the accent with this meaning should be πόνηρος. δημοσιεύων—'pa ish doctor' (Green). We learn from *Plat. Gorg.* 455 B, 514 D sq. that there were public physicians appointed: οἱ δημοσίᾳ χειροτονούμενοι ἰατροὶ προῖκα ἐθεράπευον (schol.). δημοσιεύω is also generally opposed to ἰδιωτεύω, and so we get the further meaning that Dicaeopolis is not a public peace-monger.

1031. ἴθ' 'come do,' with imperative implied. κομίσωμαι—'get back'; common in Thucydides of recovering the land.

1032. τοὺς Πιπτάλου—sc. μαθητάς (schol.). Pittalus occurs again in 1222 and in *Vesp.* 1432.

1033. σὺ δ' ἀλλά—cf. 191: 458.

1034. καλαμίσκον—either an actual reed, or a metal case as the scholiast says.

1035. οὐδ' ἂν στριβλικίγξ—'not the faintest squeak': στρίβος δὲ καλεῖται ἡ λεπτή καὶ ὀξεῖα βιή, λικιγξ δὲ ἡ ἐλαχίστη βοή τοῦ ὀρνέου (schol.).

1040. χορδῆς 'sausage,' 1119: *Nub.* 455. cf. χορδεύω, καταχορδεύω (*Hdt.* vi. 75). τὸ μέλι—used, as Merry points out, for every purpose for which we now use sugar. 'It is like sweet sauce, or currant-jelly with roast hare or mutton.'

1041. *στάθουε* - 'broil': *Ecc1.* 127, *σηπίας ἐσταθμειμέναις*. *σηπία* and *τευθίς* (1156) are often mentioned together.

1042. *ὀρθιασμάτων*—i.e. his loud orders, cf. *ὀρθιος* (16), *ὀρθιάζω* etc. *τάγχευα*—sc. *κρέα*, like *λαγῶα*, *βόεια* etc.

1046. *λάσκων*—see 410.

1047. *ξανθίζετε*—'brown': 1106, *καλον γε καὶ ξανθόν*.

1048. Enter a *παράνυμφος*, 'best man': *ὁ δὲ καλούμενος παράνυμφος νυμφευτῆς ὀνομάζεται καὶ πάροχος* (as accompanying the bride in a carriage), *Poll. 11. 40*.

1049. *ταυτὶ κρέα*—see 960.

1050. *ἐκ τῶν γάμων*—i.e. from the feast: *Pac.* 1191, *ὅσον τὸ χρῆμα ἐπὶ δεῖπνον ἦλθ'* ἐς τοὺς γάμους, where follow the details of sumptuous preparation. *καλῶς γε ποιῶν*—'very good of him, I thank him': *Plut.* 863, *καλῶς ποῶν ἀπόλλυται*—I am glad of it. *γε* as in 867: *Vesp.* 508 *ἐν δικῇ γε* etc.

1053. *ἀλάβαστον*—a casket or bottle; *ἀλαβαστρος* is the later non Attic form; cf. *nardi parvas om̃i* (Hor. *Od.* 19. 12, 17)

1055. *χιλιῶν δραχμῶν*—'not for a thousand drachmas'; genitive of price: *Dem.* 11 *Phil.* 68, § 10, *μηδενὸς κέρδους τὰ κοινὰ δίκαια προσέσθαι*.

1056. *αὐτῇ*—the *νυμφεύτρια*, bridesmaid, who comes in as the *παράνυμφος* is about to go.

1058. *ὡς γελοῖον*—*τοιοῦτο φησιν ὡς ἀκούσας πρὸς τὸ εὖς* (schol.): for the bridesmaid is a 'muta persona,' and she has made a show of whispering with Dicaeopolis.

1063. *ἀξία*—'there is little reason for disturbing this, and reading *αἰτία*, as many do. She is a woman and does not deserve war (the *αἰς* of war) is quite intelligible' (Green).

1068. *χόας*—Blaydes prefers *Χοας*, i.e. for the festival, as in 1076; but cf. 1086.

1069. *καὶ μὲν*—the usual phrase when a new character enters; see 908. *ἀνεσπακῶς*—*Eq.* 631, *ἐβλεψε νῆπυ καὶ τὰ μετωπ' ἀνέσπασεν* *Dem. Fide leg.* 442 § 314, *τὰς ὀφρὺς ἀνέσπακε*, i.e. he looks solemn and important.

1071. μάχαι καὶ Δάμαχοι—cf. 269.

1072. Lamachus appears from his house with a speech of tragic dignity. χαλκοφάλαρα—'bronze trapped' i.e. adorned with arms, shields and helmets, from φάλαα. Blaydes suggests a derivation from φαλαρός, in the sense of bright; see Lid. and Scott for the word in Theocritus.

1073. ἐκέλευον—imperfect, as in 960, 1051.

1074. τοὺς λόχους κ.τ.λ.—cf. 575.

1075. νιφόμενον 'in the snow,' the time being early in March τὰς ἐσβολὰς—the passes': Thuc. iv. 83, 1, ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου.

1076. ὑπό—of time, 'about'; during the festival, when they might find the Athenians off their guard. Χύτρον—the third day of the Anthesteria.

1077. ἐμβαλεῖν -Pac. 701, εἴθ' οἱ Λάκωνες ἐνέβαλον: Hdt. iv. 125 etc.: ἐσβάλλω is more usual in Attic, as in 762.

1078. στρατηγοί—see note on 598. πλείονες ἢ βελτίονες—Thuc. iii. 42, 3, ἀξυνετώτεροι δόξαι εἶναι ἢ ἀδικώτερος.

1080. πολεμολαμαχαϊκόν—'vox comice ficta, alladens ad Λάμαχος, μάχη, ἀχος, Ἀχαιικός' (Müller): cf. 267.

1082. Γηρυόνη τετραπτεῖα 'a four-plumed Geryon'; for τρισωμάτων. Geryon, slain by Heracles, was a monster with three heads or three bodies, Hes. Theog. 287: Aesch. Ag. 870: Eur. Herc. F. 423. Dicaeopolis being threatened by Lamachus puts himself into some burlesque attitude of defence; perhaps sticking feathers on his shoulders, or holding out (as Blaydes suggests) a hare in boxing attitude, δέικνυσσι δὲ αὐτῷ τι τῶν τετραπτεριλλιδῶν ἅμα τοῦτο λέγων (schol.): cf. 871.

1084. τίνα δ' αὖ μοι κ.τ.λ. -Dicaeopolis in his turn (αὖ) now gets an urgent summons; and then throughout the scene the contrast is kept up between the two heroes who occupy each a side of the stage.

1086. τὴν κίστην—the guests being expected to bring the main part of their entertainment, while the host provided dessert and accessories such as are enumerated 1090-4.

κίστη is the general word for a box; cf. 1137: Hom. Od. vi. 76,

μήτηρ δ' ἐν κίστῃ ἐτίθει μεναεικέ' ἐδωδὴν
παντοίην, ἐν δ' ὄψα τίθει'

1087. ὁ τοῦ Διονύσου ἱερεὺς—Aesch. 297, ἱερεῦ, διαφύλαξον μ' ἐν ᾧ σοι ξυμπότῃ. The priest of Dionysus gave a banquet at the festival. see also Eg. 536, where we find that he had the place of honour in the theatre.

1088. πάλαι—with present, as in 576.

1089. τὸ δ' ἄλλα—see the somewhat similar list, *Ecc1.* 838: and several passages cited by Blaydes.

1093. τὰ φίλαθ' Ἀρμόδιου—'dancing girls, the favourites of Harmodius, pretty girls too.' So Paley, and taking the text as it stands, what else can it mean? The scholiast indeed says, ὀρχηστρίδες πάρεισι καλά, καὶ τὰ φίλατα Ἀρμόδιου, i.e. this favourite song is to be sung: such a position of καλά is however scarcely tolerable. Brunck's explanation is that the dancing girls are called the 'delights of the Harmodius' because they came in at the end of the banquet when the lay was sung (see 940). This is very ingenious and very unconvincing; who would call them the pets of Harmodius, unless indeed he meant some admirer's name? As φίλαθ' Ἀρμόδι' are the actual words of the song Blaydes at first suggested τὸ φίλαθ' Ἀρμόδι' ᾄδεται, the 'dear Harmodius' is (to be) sung: cf. *Nub.* 1174, τὸ τί λέγεις σὺ; your 'what's that?'. A conjecture on the same lines which I owe to Dr Jackson is nearer to the text, τὸ φίλαθ' Ἀρμόδι' οὐ καλεῖ; i.e. 'don't you hear the invitation?'. In his later notes Blaydes prefers τὰ φίλαθ' Ἀρμόδιου (or φίλαθαρμοῖοι, i.e. φίλατου Ἀρμόδιου) μέλη.

1095. μεγάλην ἐπεγράφου—'you had painted on your shield the Gorgon as large as life' (Paley): cf. 574. This involves the meaning 'you made the Gorgon your patron,' as the μέτοικοι had to 'enter for themselves' or 'get enrolled' the name of some citizen as προστάτης: *Pac.* 684, αὐτῷ πονηρὸν προστάτην ἐπεγράψατο: *Soph. Oed. T.* 411, ὥστ' ὦ Κρέοντος προστάτου γεγράφομαι. Lamachus having complained of his evil genius, Dicaeopolis taunts him with the justice of his fate for having selected the Gorgon as his δαίμων (Mitchell).

In regard to reading, μεγάλην τὴν Γοργόνα seems scarcely right, for what force is there in μεγάλην as a predicate? Blaydes reads ἐπιτέγραψαι (perf. mid.) Γοργόνα, or καὶ γὰρ σὺ τὴν μεγάλην ἐπεγράφου Γοργόνα.

1096. ξυγκλη—'shut up the house': so *Eg.* 1317, with τὰ δικάστηρια καὶ δεῖπνόν τις Blaydes reads παῖ· δεῖπνόν τε συσκευάζε μοι, on the ground that συσκευάζω, as in *I75p.* 1251, is to pack up a dinner, which is what Dicaeopolis now orders. ἐνσκευάζετω is rendered 'get ready,' but this is not its usual meaning; cf. 384.

1097. γύλιον—a wicker basket for provisions on service: cf. *Pac.* 527, where it is called ἐχθιστὸν πλέκος.

1098. κίστην—see 1086. While Lamachus gets ready for the march, Dicaeopolis prepares for the banquet, mocking his orders and deriding his unsavoury supplies.

1099. ἄλας θυμίας—thyme mixed with salt : cf. 772 οἶσε—this imperative occurs 1121, and *Ran.* 481, and in some comic fragments ; also Hom. *Od.* xx. 106 : οἰσέτω, *Il.* xix. 173. Veach calls it a 2nd aorist form, and considers that such instances as *Od.* xx. 154, οἶσετε : Pind. *Pyth.* iv. 102, φαμὶ οἶσειν, may be future.

1100. τεμάχη—cf. 881. κρομμέοις. ἄχθομαι—he hates soldiers' fare, see 550. So in the *Peace* cited above Trygaeus is disgusted with the onion-smell of the soldiers' γύλιος.

1101. θρίον παρίχους—'a hingleaf full of salt fish,' as Blaydes explains. θρίον also means, according to the scholiast, a sort of savoury pancake (see Lid. and Scott.). This may be the meaning in the next line. σαπροῦ—'stale,' ἀντι τοῦ παλαιοῦ καὶ μὴ νέου (schol.).

1102. ὀπτήσω δ' ἐκεῖ—i.e. at the house of his entertainer.

1105. τῆς στρουθοῦ—i.e. the ostrich, called ὁ μέγας στρουθός (*Xen. Anab.* i. 5, 2), στρουθὸς καταγαίος (*Ildt.* iv. 175), στρουθοκάμηλος, etc. The word is feminine in Aristophanes, but usually masculine.

1106. ξανθόν—cf. 1047, ξανθίζετε.

1107. Lines 1101-2, used to come in here in the older editions. λοφέιον—the case for the λόφοι : *Nub.* 751.

1109. ἀλλ' ἤ—'but (I am mistaken) or' (Green) = indeed, as surely. Muller reads ἀλλ' ἦ, which is an interrogative expression : see Neil on *Eg.* 963

1110. μέμαρκυν—a sort of stew or ragout, especially of hare (schol.).

1115. περιδόσθαι—cf. 772. ἐπιτρέψαι—*Vesp.* 521, τουτοισί γ' ἐπιτρέψαι θέλω : *Ran.* 529, τοῖς θεοῖσιν ἐπιτρέπω.

1116. ἀκρίδες the mean sort of fare which Lamachus might be driven to.

1117. οἶμ' ὥς a common beginning, e.g. *Nub.* 1238, οἶμ' ὥς καταγελαῖς. κρίνει—*Ran.* 1473, ἔκρινα νικᾶν Αἰσχίλον. *Aesch. Choeiph.* 903, κρίνω σέ νικᾶν. πολὺ—sc. ἥδιον εἶναι, as if the mere comparison were an insult.

1119. ἀφελών—sc. from the spit or fire. The spear in its case is parodied by bringing in a long sausage or black-pudding (χαρδην) in its skin. So we have the sausage and serpent oracle *Eg.* 206-8.

1121. ἀντέχου—'hold on' to the spear case, and the spit.

1122. κιλίβαντας—τρισκελῆ τινὰ ξύλα (schol.); a three legged stand like a painter's easel.

1123. τῆς ἐμῆς—sc. γαστροῦ, schol. For κριβαντάς sc. ἀρτοῦς see 87. ἐπαίξε δὲ χαριέντως, ὅτι καὶ οὗτοι περιφερῆς ὡς αἱ ἀσπίδες schol.

'Bring me the props with which to stay my shield,' cries the hero
'And me the rolls with which to stay—my stomach.'

1124. γοργόνωτον ἀσπίδος κύκλον Lamachus speaks in right tragic style; cf. Aesch. *Sept.* 489, ἀσπίδος κύκλον λέγω. Euripides has χρυσευώτος, χαλκόνωτος, σιδηρονώτος as epithets of shields.

1125. τυρόνωτον a word recommended by its absurdity; Meineke however approves of γιρόνωτον, which is simply 'round-backed.'

1126. πλατύς—'broad' or 'flat,' i.e. downright, like our 'flat blasphemy'; an epithet of γέλως in some late writers (see Michael.), though no instance is cited from classical Greek.

1128. κατάχε—over the shield, which he now begins to furbish up.

1129. δειλίας φευξόμενον—cf. *Lg.* 368, διώξομαι σε δειλίας (see Nel.), *Vesp.* 718, ξενίας φεύγων. Note that the Doric future φειξομαι is only used when required by the metre, so *Pind.* 447, φευξόμεθα.

1130. κατάχε see 1040. Dicaeopolis pretends to see his own face reflected in the honey. εὐδηλος κελεύων Dem. *Meg.* 204 §9. εὐδηλοι πᾶσι βλάσθε βοιλόμειροι. Meineke prefers ἐνδηλος, cf. *Lg.* 1277.

1131. τὸν Γοργάσου in allusion to the Gorgon shield: cf. 118: 1150: *Vesp.* 459, Αἰσχίνην τὸν Σελάρτιου. Lamachus was really the son of Xenophanes, Thuc. vii 8, 2.

1133. θώρακα τὸν χόα so the old dicast in the *Waves* (615) holds out his cup and boasts τοῦδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν.

1135. ἐν τῷδε θωρήξομαι—I will brace me': thus protected he will 'hold his own' against all comers. θωρήσσομαι having a convivial meaning 'to warm the chest' with wine, a use which appears in Theognis; see *Pac.* 1286, where there is a play on the double meaning of the word.

1136. ἐκ—we say 'on': Hom. *Od.* vii. 67, with κρέμασεν, ib. xii. 51, with ἀνηφθῶ. The Greek shows that a thing stands out from what it is tied to.

1141. βαβαιάξ see 64: it represents the sound of the tongue smacked against the teeth, which expresses different emotions, like the Latin *rafrae*. χειμέρια τὰ πράγματα 'things look wintry': for πράγματα, 'state of things,' cf. *Vesp.* 1474, ἀπορα πράγματα: 1496, μανικά πράγματα. 'A chary joy,' says the hero: 'a cheery one,' is the reveller's response.

1142. Muller considers that Dicaeopolis should have two lines corresponding to what Lamachus has; he therefore suggests as possible:

αἶρου τὸ δεῖπνον, καὶ βᾶδιζ', ὦ παῖ, λαβὼν·
 ἰού. παπαιάξ· ξυμποτικὰ τὰ πράγματα.

Klotz and Herwerden propose much the same.

Lamachus and Dicaeopolis now leave the stage on opposite sides, followed by their slaves with their respective loads.

1143 1173 The chorus now come forward in a sort of second parabasis, consisting of a κομμάτιον with a strophe and an antistrophe; see note on *Vesp.* 1165. These second appearances usually contain, as they do here, a series of personal attacks on people of the day.

1143. ἔτε δὴ χαίροντες—'formula in initio parabasium usitatissima'. *Eg.* 498: *Nub.* 510, ἀλλ' ἴθι χαιρων: *Vesp.* 1109, ἀλλ' ἔτε χαίροντες (Müller).

1145. τῷ μὲν -sc. ἡ ὁδὸς ἐστίν.

1146. ῥιγῶν—infinitive of ῥιγῶω, which generally has an irregular (Doric) contraction ω, φ, instead of ου, οι: see note on *Vesp.* 446. προφυλάτταν—absolutely, of keeping advanced guard: *Thuc.* ii. 93, 3. ναυτικὸν προφυλάσσειν.

1150. Ἀντίμαχον—Antimachus, it seems, was choregus in the year 427 when Aristophanes produced the *Banqueters*. It came out in the name of Callistratus, and, though there was no secret as to the real author, Antimachus did not condescend to invite him. Another view is that his entertainment of the chorus generally was on a niggardly scale. τὸν Ψακάδος he was called ψακας himself 'the sputterer' from his unpleasant habit, ἐπειδὴ προσέρραινε τοὺς συνομιλοῦντας διαλεγόμενος (schol.). τὸν μέλεον—so Elmsley for τὸν ξυγγραφέη, which does not suit the metre, and is regarded as an annotation referring to some other Antimachus. μελέων for μελῶν occurs *An.* 744, 749 in a chorus.

1151. ὥς μὲν ἀπλῶ λόγῳ sc. εἰπεῖν, 'to speak plainly'; but, as Blaydes says, 'exemplum huius dictionis desidero.'

1155. Αἰνῶν χορηγῶν—Dem. *Meid.* 535 § 64, χορηγοῦντα πασι Διονύσια. It is a sort of cognate accusative: in later Greek χορηγεῖν means to supply. This line shows that the *Babylonians* is not meant, for it was produced at the great Dionysia; see 503. ἀπέλυσ' ἄδειπνον this would seem to mean dismissing the chorus without their supper; while ἀπέκλεισ' which Müller reads, with Elmsley, would suggest excluding the poet personally from the final banquet.

1156. ἐπίδοιμι—'may I live to see'; especially of beholding

cisaster, τὸ ἐπειδὴν ὡς ἐπὶ τὸ πολλὸν ἐπὶ συμφορᾷς τίθεται: Soph. *Trach.* 1037 τὰν ᾧδ' ἐπιδοῖμι πεσοῦσαν: cf. Plat. *Gorg.* 473 C. τευθίδος—cf. the comic curse, *Eg.* 929, τὸ μὲν τάγηνον τευθιδῶν ἐφαστῶναι σίζον κ.τ.λ. 'The τευθίς, smaller and more delicate than the τεύθος and σήπια does not seem to have been thought a dainty dish except when served very hot in the frying pan as here' (Neil).

1158. σίζουσα 'sizzling,' as they say in Norfolk, or 'fizzing.' παράλος—'by the sea side,' i.e., as the scholast says, by the side of the salt. Commentators mostly detect some joke on the state-galley Paralos and 'running ashore' which follows. Muller reads παρ' ἁλός = fresh from the sea. ἐπὶ τραπέζῃ κειμένη means ready to be served up. Forgetting that the tables were brought in like trays, one commentator suggests ἐπὶ τραπέζῃ κειμένη, 'laid, set out,' and another ἐπὶ σαγηνου, 'in the frying pan.'

1159. ἐκέλλοι—'may it run aground,' i.e. fall on the floor, table and all, and get wrecked. μέλλοντος λαβεῖν—μέλλω, meaning 'I am about to,' usually takes the future or present infinitive, but the aorist is found *Av.* 367; *Lys.* 118: and in Aeschylus and Euripides. see Goodwin § 73.

1165. ἡπιαλῶν. βαδίζων—the sense shows that Antimachus is meant; the nominative is then left 'pendent,' and a new subject brought in: so perhaps 1181.

1166. Ὀρέστης—*Av.* 1490 νύκτωρ Ὀρέστης. Orestes may simply mean some madman, that hero's frenzy being proverbial or, say others, a certain ruffian, son of Timocrates, is meant, who used to rob passers-by in pretended madness.

1173. Κρατῖνον—see 840.

'The progress of the piece,' says Mitchell, 'evidently requires here some little pageant or spectacle, and such it was the poet's usual practice to supply in the shape of a procession, a bridal pomp, a mock inauguration, or some dance of novel construction.' He suggests as stage direction. 'Scene, the house of the high priest of Bacchus, with that of Lamachus adjoining. The stage displays the usual preparations for a magnificent repast, accompanied by superb vases filled with costly perfumes, and a rich profusion of chaplets and garlands, composed of flowers of all seasons of the year. Other adjuncts of a grand Athenian

entertainment are seen, in groups of tumblers, jugglers, ball players, and wavers of the torch. But the most conspicuous for elegance of dress and grace of person, are the dancing and music women, lyrists, citharists, and players on the flute. Between two of the most attractive of the latter, and with a face of the most joyous hilarity, is seen Dicaeopolis the representative of the peace party. In his right hand he holds like the other guests, a flagon of gold, prepared at the given signal to celebrate the distinctive rite of the Feast of Pitchers. The gay scene is suddenly disturbed by plaintive music and cries of distress, and a messenger abruptly enters.'

1174. A messenger arrives in haste, announcing that Lamachus is being brought home wounded.

δμῶες—the word is tragic, as is the whole line; cf. 887.

1177. ἔρι' οἰσυνηρά—sheep's wool with the grease in, οἰσύπη being ὁ ῥίπος τῶν ἐριῶν. λαμπάδιον—here apparently 'a bandage,' λεπτὸν ἐριδίον οἱ ἐπιδέσμοι εἶδος, οἱ δὲ νάρθηκα, 'a splint' (schol.). περὶ τὸ σφύρον—'to put round the ankle.'

1178 διαπηδῶν τάφρον—eleven years after Lamachus was actually slain before Syracuse ἐπιδιὰβας τάφρον τινὰ καὶ μονωθείς, Thuc. vi. 102, 5.

1179. παλίνορρον from πάλιν and ὄρνιμι, predicate or adverb, 'wrenched backwards.' ἐξέκόκκωεν—'put out'; for other metaphorical uses of the word (from κόκκος, seed or kernel), see *Pac.* 63; *Iys* 448.

1180. τῆς κεφαλῆς κατέαγε—cf. note on *Vesp.* 1428, κατέαγη τῆς κεφαλῆς. The genitive is probably partitive. κατέαγε is 2nd perfect. We have it with a limiting accusative *Plut.* 545. περὶ λίθῳ—so Blaydes and Bekker with R, comparing *Iac* 904, κείσονται περὶ ταῖσι καμπαῖς πεπτωκότες. Lamachus was lamed in crossing the ditch and fell with his head on a stone.

1181—1188. These lines are rejected by Meineke and regarded with suspicion by most editors. There is certainly much to be said against them. The whole passage as it stands is incoherent and indeed absurd, while 1189 would follow 1180 with perfect sense. To go into details, 1181 is an almost unmeaning reminiscence of 574; 1182 recalls 589 and the words before it; while the whole language is unsuitable to a slave. Still, how did the lines get here? They may indeed be meant for an elaborate burlesque of tragic speech, but even then we can scarcely justify such nonsense as 1186—8 coming where they do.

1182. πτόλον .. πτόν—as the text stands this is an instance of the nominative absolute (cf. 1165); unless indeed we accept the height of

absurdity and make the *πῖλον* itself address the sun. *λιπών* in agreement with *ἀνὴρ* has been suggested for *πῖον*.

1184. *ὦ κλεινὸν ὄμμα*—apparently a tragic or quasi-tragic address of a dying warrior to the light. It recalls the well-known words:

*σὲ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,
καὶ τὸν διφρευτὴν ἥλιον προσενέπω,
πανύστατον δὴ κοῦποτ' αὖθις ὕστερον.*

(Soph. *Aj.* 856—8):

κλεινὸν ὄμμα might thus be the sun. Most editors however take it to be the *πῖλον*, which Lamachus apostrophises as 'glorious sight'; see Lid. and Scott *ὄμμα*, v.

1186. *ὑδρορρόαν*—a water-course; see 922.

1188. *λησταῖς κ.τ.λ.*—this single line might come after 1178; the *λησταί* would then be the Boeotian freebooters against whom Lamachus had been sent. Elmsley and others read *λησταῖς* in agreement with *δραπέταις*: while Blaydes proposes *ἀνισταμένῃ δέ τις...δραπέτης ληστής κ.τ.λ.*

1189. *ὅδῃ δὲ καὶ τὸς*—so *Vesp.* 1360: *Av.* 1718.

1190. Lamachus is brought in from one side of the stage, wounded and moaning in pain. Dicaeopolis staggers in on the other side returning from the banquet with a girl on either hand. Lamachus bewails himself in the style of a tragic dirge; *θρηνῶν παρατραγωδεῖ*, as the scholiast says; while Dicaeopolis mocks and ridicules his lamentations in a tone of exulting triumph.

1196. *Δικαιόπολις εἰ*—the manuscripts have *ἂν* instead of *εἰ* or before it. Müller therefore reads *Δικαιόπολις ἂν*, in apposition with *ἐκείνο*, 'this would indeed be grievous, I mean Dicaeopolis would, if' etc.

1197. *ἐγχαῖνοι*—cf. 221.

1200. *ὦ χρυσίῳ*—'my darlings': *Lys.* 930, *δεῦρό νυν, ὦ χρυσίον*: so 'golden Aphrodite': Hor. *Od.* i. 5, 9, *qui nunc te fruitur credulus aurea*.

1206. *Δαμαχίππιον*—'my little knightlet'; or perhaps 'my little prince,' horses pertaining to the rich and great; see *Nub.* 63, where *the noble mother* wishes to call her son Chrysippus, or 'something with a horse in it': cf. 603.

1207—1209. The order in the text is that adopted by Meineke, Muller and Blaydes. Paley, however, says that it 'destroys the whole fun of the passage, which consists in the jolly farmer mocking the tone of the suffering soldier.' He accordingly retains the old arrangement, Δ. στυγερὸς ἐγώ. Δ. μογερὸς ἐγώ. Δ. τι με σὺ κυνεῖς; Δ. τί με σὺ δάκνεις;

1210. ξυμβολῆς—Lamachus means 'encounter,' in a hostile sense; as Hdt. i. 74, συμβολῆς γενομένης. 'Alas, alas, that deadly charge!' he cries, and Dicaeopolis mocks him by playing on the word.

1211. ξυμβολὰς σ' ἔπραττον; i.e. sent in a bill to his guest, asked him to pay his share. Brunck cites these lines of Eubulus from Athen. vi. 239 A:

ὅστις δ' ἐπὶ δεῖπνον ἢ φίλον τι ἢ ξένον
καλέσας ἔπειτα ξυμβολὰς ἐπράξατο
φυγὰς γένοιτο μηδὲν οἴκοθεν λαβών.

It is only the plural ξυμβολαὶ that is used in this sense. Both πράττειν and πράττεσθαι are used of exacting payment, the middle implying for one's self.

1212. ὡ παιάν the usual form of invocation: *Vesp.* 874, ἰθὺε Παιάν. See Lid. and Scott for a full account of the word. Elmsley would read Παιών as being the form of comedy, but here we have the tragic style.

1213. ἀλλ' οὐχὶ κ.τ.λ.—cf. *Eccē.* 982, ἀλλ' οὐχὶ νοτὶ τὰς ὑπερεξηκοντέτεις παιώνια—a festival of Apollo the Healer. There may have been, as the scholiast says, such a feast at Athens, but nothing seems known about it.

1222. ἐς τοῦ Πιττάλου—elsewhere Aristophanes has the genitive without the article, e.g. *Vesp.* 1250, ἐς Φιλοκτήμονος. Blaydes therefore reads ὡς τοῖς Πιττάλου (see 1032), while Elmsley's ἐς τὰ Πιττάλοι, sc. οἶκτα, 'to the surgery of Pittalus,' is supported by *Vesp.* 1432.

1223. παιωνίασι χερσίν—Aesch. *Suppl.* 1066, χειρὶ παιωνίᾳ: *Ag.* 848, δεῖ φαρμάκων παιωνίων.

1224. τοὺς κριτὰς—'ostensibly the judges of the prize of drinking; covertly, I suspect, the judges of the theatrical prize. For undisguised addresses to these arbiters see *Nub.* 1115: *Av.* 1101: *Eccē.* 1154' (Mitchell) ὁ βασιλεὺς the archon βασιλεὺς presided at the Lenaean festival, his functions generally being connected with religion. Here he is supposed to award the prize for drinking.

1225. ἀπόδοτε—he claims the prize to which he is entitled, ἀπὸ thus used in composition implying rendering what is due: cf. 643.

1227. **τουτονί**—sc. τὸν χόα. **τήνελλα καλλίνικος**—‘hurrah for the conquering hero.’ Archilochus began an ode to Heracles with the words ὦ καλλνικε, χαῖρ’ ἀναξ Ἡρακλῆες, and this became the regular style of hailing a victor: see Pind. *Ol.* ix. 1. **τήνελλα** represents the sound of a flourish on the harp strings.

1228. **εἴπερ καλεῖς γε**—‘if you summon us’ to join you. Blaydes reads **κρατεῖς** ‘if you are indeed the victor,’ which makes good sense, but seems unnecessary. It might indeed hint at the poet’s own victory. For **εἴπερ...γε** cf. 307.

1229. **καὶ πρὸς γ’**—Eur. *Heracl.* 641, καὶ πρὸς γ’ εὐτυχεῖς τὰ νῦν τάδε: for **καὶ...γε** see 560. **ἐγχεῖας**—sc. ἐς κύλικα: so *Vesp.* 616 etc.: pour *out*, we say. **ἄμυστιν**—‘at a draught,’ τὴν ἀθρόαν πόσιν οὕτως ἔλεγον (schol.): the accusative is used adverbially, like **ἀμυστί**. Lid. and Scott however take **ἄμυστις** here to be a large cup; cf. Hor. *Od.* i. 36, 14, Bassum Threicia vincat *amystide*, where either a cup or a draught may be meant.

INDEX I

- Accusative, cognate 1—4, 7
 „ subject of coming
 clause 338, 377, 972
 Acharnians 180
 Aegina 653
 Aeschylus 10
Alcester parodied 893
 Amphitheus 46, 129, 175
 Anthracyllus 611
 Antimachus 1150
 Apaturia 146
 Artemon 850
 article omitted with οὗτος etc.
 40, 130, 960, 1049
 Aspasia 527

Babylonians 378, 503
 Bellerophon 427

 Camarina 606
 Celeus 48, 55
 Cephisodemus 705
 Chaeris 16, cf. 866
 Chaonians 604
 Chares 604
 Cholarges 855
 Cholleides 406
 Cleinias 716
 Cleisthenes 118
 Cleon 6, 300, 377, 502, 659
 Cleonymus 88, 844
 Coesysra 614
 Cratinus 849, 1173
 Ctesias 839
 Ctesiphon 1002

Demeter 47, 708
Dercetes 1028

 Dexitheus 14
 Diocles 774
 Dionysia 175
 Dionysus, priest of 1087

 Ecbatana 64, 613
 embassies, Athenian 61
 Euphorides 612
 Euripides 394 sq.
 Euthydemus arg. i. 35
 Euthymenes 67
 Evathlus 710

 Gela 606
 genitive absolute with subject
 understood 538, 984
 „ constr. 228
 „ of exclamation 64, 87,
 575
 „ „ price 812, 830, 1055
 „ partitive 184, 805, 870
 „ with personal pronoun
 910
 „ with ἡλαῶν 1008
 Geryon 1082
 Gorgon 574, 1095

 Harmodius, song of 780, 1093
 Heracles 284, 807, 860
 Hermes 742
 Hieronymus 389
 honey used for sweetening 1040
 Hyperbolus 845

 imperative with nom. subject
 204
 imperfect of a recognised fact 157,
 767, 990

imperfect of *κελεύω* used 960, 1051,
1073

infinitive for imperative 259
,, of orders or prayers
172, 248, 817, 1001

Ino 434

Iolaus 867

Ismenias 861

Lacedaemonians, Laconians 308,
338, 509, 514

Lacrateides 220

Lamachus 270, 566 etc.

Lenaea 1155

Lysistratus 855

Marathon 696

Marilades 609

Marpsias 701

Megarians 519 etc., 738

Morychus 887

Moschus 13

neuter plur. impers. 394, 480

Nicharchus 908

nominative pendent 1165, 1182

Odomanti 156

Oeneus 418

Orestes 1166

Pauson 854

pay, rate of 66, 159, 602

perfect, idiomatic use of 300, 993

Pericles 530

Phaleric anchovies 901

Phayllus 215

Philoctetes 424

Phoenix 421

Phyle 1023

Pittalus 1032, 1222

Poseidon 510, 682

Prinides 611

Pseudartabas 91, 99

Sadocus 145

Seriphus 542

Siburtias 181

Simaetha 524

Sisyphus 391

Sitalces 134

Straton 122

Strymodorus 273

Taenarus 510

Telephus 430 etc.

Theognis 11, 140

Theorus 134

Tithonus 688

Triptolemus 48, 55

INDEX II -

- ἀγαμαι 489
 ἀγλιθεῖς 763
 ἀγορά 21
 ἀγορανόμοι 723, 824, 968
 ἀγορεύειν 45
 ἀγχώνη 125
 ἀγών 392
 ἀδικεῖν, use of present tense 914
 αἰβοῖ 189
 Ἄιδος κινῆ 390
 ἀκούετε λέω 1000
 ἄκρατος 75
 ἀκριδες 1116
 ἀλάβαστοι 1053
 ἀληθεῖς 557
 ἀληθῆς φίλος 143
 ἀλλά, idiomatic usages 40, 191, 402, 458, 1033
 ἀλλ' ἢ 1109
 „ ἢ 424
 „ οὐν 620
 ἄλς, ἄλεις 521, 722, 1099
 ἀμέ 759
 ἀμείλει 368
 ἀμπέλια 512
 ἀμπελοῖ 183, 987
 ἀμυλοῖ 1092
 ἀμυστις 1229
 ἀμφιθεῖς 46
 ἀναβάδην 399, 410
 ἀναιρεῖσθαι 810
 ἀναλύνειν arg. i. 33
 ἀνανεύω 611
 ἀνάπαιστοι 627
 ἀναπείρειν 1007
 ἀναπιμπλάναι 847
 ἀνασειειν (ἀνήσειν) 347
 ἀνασπᾶν τὰς ὀφρῦς 1069
 ἀντεινον 766
 ἀντέχεσθαι 1121
 ἀξιοῖς 8, 205, 633, 1061
 ἀπαλλάττειν arg. i. 32, 251
 ἀπάρχεσθαι 244
 ἀπέκισαν 869
 ἀπεμπολημένοι 374
 ἀπὸ in composition 643, 1225
 ἀποβλέπειν 32
 ἀπολιγαίνειν 968
 ἀπομόρξασθαι 706
 ἀπὸνιπτρον 616
 ἀποπλίσσεσθαι 218
 ἀπρατος 743
 ἀρα with ἐμελλον 347
 ἀρέσκω constr. 189
 ἀρμάμαξα 70
 ἀρουραῖοι μύες 762
 ἀσκότ 1002, 1225
 ἀσκωμα 97
 ἀσφαλειος 682
 ἀτὰρ...γε 448
 ἀτεράμων 181
 ἀτεχνῶν 37
 ἀτιμος 518
 ἀτοπία 349
 ἀτταγῶς 875
 αὐτότ, 'alone' 504
 ἀφέλκειν 1005, 1120
 ἀφύαι 640, 901
 Ἄχαλα 709
 ἀχάνη 108
 Ἄχαρνικός 180, 329
 ἀχυρα 508
 ἀωρίαν 23
 βαβαλαξ 64, 1141
 βαδην 535
 βαιός 2
 βαλλήραδε 234
 βάμμα Σαρδιανικόν 112
 βασιλεύς 61, 647, αἰῖτες 1224

- βλέπειν with cogn. acc. 95, 254, 566
 „ „ infin. 376
 Βοιωτίδιον 872
 Βοιώτιος νόμος 14
 βόλιτος 1026
 βομβαύλιος 866
 βωμός, oaths by 308
 βωστρεῖν 959

 γάμοι 1050
 γανοῦσθαι 7
 γάρ, idiomatic usages 40, 71
 γε „ „ 115, 154, 203, 560
 γεγραμμένος 992
 Γερητοθεόδωροι 605
 γεύματα 187
 γῆν πρὸ γῆς 235
 γηροβοσκεῖσθαι 678
 γλάχων 861, 869
 γλισχρός 452
 Γόργασος 1131
 Γοργολόφα 567
 γοργόνωτος 1124
 Γοργών 575, 1095, 1181
 γραμμή 483
 γραφαί 679
 γράφειν 31, ἐν τοίχοις 144
 γρυλλίζειν 746
 γύλιος 1097, 1138

 δάκνειν 1, 376
 δ' οὖν 186
 δεῖγμα 985
 δειλίας φεύγειν 1129
 δημοκρατεῖσθαι 642
 δημοσιεύω 1030
 διαδεδρακώς 601
 Διαλλαγή 989
 διαπεινῆν 751
 διαστρέφεισθαι 15
 διατριβή 193
 διδάσκαλος 628
 διελκυσμός arg. i. 17
 Διομειαλάζονες 605
 διόπτῃς 435
 διοσημία 171
 διώκειν in double sense 697

 ἐγκυκᾶσθαι 939
 ἐγχανεῖν 221, 1197
 ἐγχέλεις 880
 εἰπεῖν with double acc. 580, cf. 558 and var. lect. 338
 εἶτα δ' after partic. 24
 ἐκκοκκίζω 1179
 ἐκκυκλεῖσθαι 407
 ἐλαῖς 998
 ἐλατήρ 246
 ἐλαύνειν = ducere 995
 ἔλυτρον 1120
 ἐμπλήμην 236
 ἐμπορευτέα 480
 ἐνασπιδουῖσθαι 368
 ἔνεκα 389, οὖνεκα 958
 ἐννῆν, εἰς 172
 ἐνσκευάζειν 384, 1096
 ἐντετευτλιωμένος 894
 ἐντί 902
 ἐνύδριες 880
 ἐξάλειπτρον 1063
 ἐξελαύνειν 717
 ἐξεραῖν 341
 ἐξεμεῖν 6, 586
 ἐξίστω 617
 ἔπαλξις 72
 ἐπανθράκιδες 670
 ἐπήνεσα 485
 ἐπί, 'after' 13
 „ of a relish 835, 967
 ἐπιγράφεισθαι 1095
 ἐπιδεῖν, of disaster 1156
 ἐπικωμάζειν 982
 ἐπίκωπος 231
 ἐπινεύειν 115
 ἐπίξηνον 318, 355
 ἐπιτηρεῖν 197, 922
 ἐπιτριβῆναι 1022
 ἐπιχαρίτται 884
 ἐπιχαρίττως 867
 ἐπιχώριος 832
 ἔρανος 615
 ἐσβάλλειν 762
 ἐσβολή 1075
 ἔσθ' ᾧ 314
 ἐσκηρύττειν 135
 ἐσκοροδισμένος 166
 ἐστεδν 322, 609
 ἐσχάρα 888
 ἔτνος, ἐτνήρυσις 245

ἔτος, οὐκ 411, 413

εὐδαιμονοίη 446

εὐδηλος 1130

εὐφημία, εὐφημεῖν 138

ἐφ' ἑαυτῶν 53

ἐφ' ὧτε 722

ἐχθοδοπός 126

ζημία φανερά 737

ζημιούν 717

ἦδει, Attic form 35

ἡλυγή 684

ἡμερις 997

ἦν, of a recognised fact 157, 767,

cf. 990

ἡπιαλῶ 1165

ἦρα (ἑράν) 146

„ (αἶρειν) 913

θαλαμία 553

Θασια ἄλμη 671

θέατρον 629

Θειβαθεῖν 862, 868, 911

θείνω 564

θερίδδεν 947

θιῶ, τῶ 905

θρανίτης λείως 162

θρίον 1101

θρυαλλίς 874, 916, 925

θυμάλωψ 321

θυμβροφάγον 254

θυμιτῖναι ἅλεις 772, cf. 1099

θωρήσσεσθαι 1134

Ἰασναῦ 104

ἰαρταμάν κ.τ.λ. 100

ἰκτίδες 880

ἰλιγγίαν 581, 1218

ἰμάντες ἐκ Δεπρῶν 724

ἰοστέφανος 637

ἰππῆς, οἱ 7

ἰσον ἰσφ φέρον 354

ἰτε δὴ χαίροντες 1143

ἰτμα 1092

ἰττω 860

ἰωνγα 894—9

κάβαρμα 44

καθέλκειν 544

καὶ μὴν 908, 1069

καὶ ταῦτα 168, 1025

καλάμισκος 1034

καλῶς ποιῶν 1050

κἄν 1021

κανηφόρος 242

κάρτα, tragic 544

καρυξῶ 748

κατ' ἰσχυρ 591

κατὰ σε χώσομεν 295

κατὰ σεαυτὸν τρέπον 1019

καταβάδην 411

Καταγελα, ἐν 606

καταγηναι etc. 928, 932, 944,

1180

καταγλωττίζειν 380

κατακεῖσθαι 985

κατανίφειν 138

καταξάινειν 320

καταπελτάζεσθαι 160

καταπιων Εὐριπίδην 484

κατάρδων 658

καταρρεῖν 26

καταφέρειν 955

καττύματα 301

Καῦστριων πεδίων 68

κέκραχθι 335

κελευστής 554

κέραμος 902

κεφαλή, μαρά 285

κέχηνα 10

κιλλιβαντες 1122

κιστή 1086, 1098

κιστίς 1137

κλάων 822

κλεινὸν ὄμμα 1184

κλεψύδρα 692

κόκκυγες 598

κολλικοφάγος 872

κομπολάκυθος 589, 1182

κονια 18

κόρακα, παῦ' ἐς 864

κοτυλίσκιον 459

κραδαίνειν 965

κραιπάλη 277

Κραναὰ πόλις 75

κρεμάσαι τὰς ἀσπίδας 58, 279

κριβανίτης 83, 1123

κριταί 1224

κυδοιμός 573

- κυκλοβορεῖν 381
 κυρία ἐκκλησία 19
 κωπεύς 552
 κώρια 731

 λαγῶα 1006
 λάνοι σταθμοί 449
 λακίδες 423
 Λαμαχίππιον 1206
 λαμπάδιον 1177
 λαρκίδιον 340
 λάρκος 333
 λάσκειν 410, 1046
 λευκὸν ἀμπέχεσθαι 1024
 Ληναῖα χορηγεῖν 1155
 Ληναῖον 504
 λίθος, ὁ 683
 λιπαράμπυξ 671
 λιπαρός 639
 λογίζομαι 31
 λοιδορεῖν, λοιδορεῖσθαι 39
 λοφέιον 1110
 λόφοι καὶ λόχοι 575, 1074
 λύειν τὴν ἐκκλησίαν 173
 λύζειν 690

 μᾶδδα 732
 μάλλα 458
 Μαραθωνομάχαι 181
 μαρίλη 350
 μαρτύρομαι 926
 μασταρύζειν 689
 μεγαρίζειν 822
 Μεγαρικὰ μαχανὰ 738
 Μεγαροῖ 758
 μεθυσοκότταβος 525
 μεῖζον λέγειν 103
 μεμιλτωμένος 22
 μὲν οὖν 285
 μέσος ἔχεσθαι 571
 μετάβουλος 632
 μεταξύ 434
 μέτοικοι 508
 μή, μήπω etc. with imperative
 implied 176, 296, 458
 μὴ οὐ 520
 μιᾷ μαχαίρᾳ 849
 μίμαρκυς 1110
 μισθαρχίδης 597
 μοιχὸν κεκαρμένος 849

 μολυνοπραγμονούμενος 382
 μορμών 582
 μυστηρικός 747
 μυστικός 764
 μυττωτός 174

 ναυφρακτός 95
 νεώριον 918
 νεώσοικος 96
 νίγλαρος 554
 νιφόμενος 1075
 νοστεῖν 29
 νουμηνία 999
 νυμφεύτρια 1056

 ξανθίζειν 1047
 ξανθός 1107
 ξυγκατακλινεῖς 981
 ξυγκλείειν 1096
 ξύλον, πρῶτον 25
 ξυμβολή, -αί 1210
 ξυμπλακεῖς 704
 ξυμφέρειν 252
 ξυνάπτειν 686
 ξυνηγορεῖν 685
 ξυνήγορος 715
 ξύντροφος with dative 989

 ὃ τι; repeating a question 106,
 959
 ὀβέλισκος 1007
 ὀδοιπλανεῖν 69
 ὄζειν 190, 192, 852
 ὀθόνια 1176
 οἶα δὴ 753
 οἰμώζων 840
 οἶος, οἶον constr. 384, 601, 666
 οἶσε 1099
 οἰσυπηρός 1177
 ὀκέλλω 1159
 ὀλίγου 348
 ὀμφακίας 352
 ὀπλαί 740
 ὀπύειν 255
 ὅπως with future 741
 „ μή with indic. 343
 ὄρθιος 16
 ὄρναπέτιον 913
 ὄρνιθιας 877
 ὀρτάλιχος 871

- ἀρχος 995
 ὅσος constr. 174
 ὅσῳ 863
 ὅστις 57, 645
 ὁσφραίνομαι 179
 οὐ γάρ; 576
 οὐ μή with fut. 166
 „ with subj. 662
 οὐδὲν εἶναι 681
 οὐκ ἔσθ' ὅπως 116
 ὀφθαλμοὶ βασιλεύει 94, 124

 πάγχρηστος 936
 παθῶν τί; 912
 Παιάν 1212
 παίειν 835
 Παιώνια 1213
 πάλαι with present 576, 1088
 παλινορροί 1179
 παλλάδια 547
 Πανουργιππαρχίδαί 603
 πάρα = πάρεστι etc. 862
 παρακεκομμένοι 517
 παρακύπτειν 16
 πάραλοι 1158
 παράξενος 518
 παράσημος 518
 παρατιθέναι 85
 παρατίλλεσθαι 31
 παρεξηλημένος 681
 Παρηήσιοι 348
 παροινικός 981
 πασσαῖ 763
 πατρα 147
 περιαιουργός 856
 περιδύσθαι 772, 1115
 περιεπτισμένοι 507
 περισσῶτες, οἱ 915
 περιουῶν 55, 167
 περιτοξέειν 712
 περιτρώγειν 257
 πεφυσιγγωμένοι 526
 πῖθηκος 120, 907
 πικτίδες 879
 πλάτις 132
 πλατοῦσθαι 552
 πλατὺς γέλωι 1126
 πλύειν 381
 πνύξ 20
 πύθος with indirect question 360

 ποιεῖν ἐκκλησίαν 169
 ποιεῖν, ποιεῖσθαι σπονδάς 52, 58,
 131, 268
 ποιεῖσθαι Ἀθηναίων 145
 ποῖος; 62, 761
 ὁ ποῖος; 418, 963
 πολεμιστήριος 572, 1132
 πολεμολαμαχαῖκός 1080
 Πόλεμος personified 979
 πολυπραγμοσύνη 833
 πολυτίματος 759, 807
 πονηρός 'luckless' 1030
 πορθείσθαι 163
 ποτέχειν τὰν γαστέρα 733
 πράγματα 939, 1141
 πρέσβειρα 883
 πρεσβεύεσθαι 133
 πρέσβυς sing. 93
 πρίσθαι constr. 812
 πρίω, πρίων 34—6
 πρόβουλοι 755
 προεδρία 42
 προκαλεῖσθαι with acc. 652
 πρὸς τῶν θεῶν 95
 προσαιτῶν 429
 προσβάλλειν 950, 994
 προσειπεῖν 266, 882, 891
 προσεπτύμην 865
 πρόσθεν 242
 „ ἐς τὸ 43
 προτιμᾶν 27
 προφυλάττειν 1146
 πρυτανεῖον 125
 πρυτάνει 23, 40
 πρυτανεύειν 60
 πτεροδύσθαι 988
 πτίλον 585, 1182
 πτωχίστερος 425
 πυκνός 445
 πυνθάνομαι constr. 204
 πυρορραγής 933
 πῶς δ'; 991
 πῶς δοκεῖς; 12, 24

 ράκιον 412, 415
 ράκος 433, 438
 ράκωμα 432
 ραῖς 171
 ῥηματίον 444
 ῥῆσις 416

- ῥήτορες, *oi* 39
 ῥιγῶν *inhn.* 1146
 ῥιπίς 669, 888
 ῥοθιάζειν 807
 ῥυγχία 744
 ῥύπτεσθαι 17

 σά μάν; 757
 σάγμα 574
 σείειν 12, of an earthquake 511
 σελαγείσθαι 924
 σηπία 351
 σησαμούντες 1092
 σίγα, σίγα 59, 238
 σίζω 1158
 σιτί' ἡμερῶν τριῶν 197
 σιώ, τώ 904
 σκάλοπες 879
 σκανδάληθρα 687
 σκάνδιξ 478
 σκευάζειν 121, 739
 σκιμαλίζειν 444
 σκόλια 532
 σκορδαῖσθαι 30
 Σκυθῶν ἐρημία 704
 σοφός, of Euripides 401
 σπυρίδιον 453, 469
 σταθεύειν 1041
 στήλη 727
 στήναι τρέχων 176
 στικτός 180
 στραγγεύεσθαι 126
 στρατηγός, 593 1073, 1078
 στρατία 'service' 251
 στρατωνίδης 596
 στρέφεισθαι 385
 στριβλικίγξ 1035
 στρόγγυλος, 686
 στρουθός 1105
 στροφή 346
 στυγεῖν, tragic 33
 στωμύλλεσθαι 728
 συκοφάντης 725, 825 etc.

 τὰ πρῶτα 743
 ταλαύρινοι 964
 τάριχος 967
 ταῦτα δὴ 815
 τάχος, ἐς 686
 ταχύβουλος 630

 ταῶς 63
 τεθνήξω 325
 τειχομαχας 570
 τέλος ἀγῶρας 896
 τέμαχος 881, 1100
 τετραπτερυλλίς 871
 τετράπτερος 1083
 τέτταρα indefinite 2
 τευθίς 1156
 τήνελλα 1227
 τί μαθῶν; τί παθῶν; 826
 Τισαμενοφαίνιπποι 603
 τίφη 920
 τονθορύζειν 683
 ταξέται 54, 707, 711
 τοῦτ' ἐκεῖνο 41, 820
 Τραγασαῖος 808, 853
 τράφειν 788
 τρέπειν, of cooking 1005
 τριπτῆρ 937
 τριχόβρωτες 1111
 τροπαλῖς 813
 τροπωτήρ 549
 τρυγῶδια 499
 τυ 779
 τύλη 860, 954
 τύλος 553
 τυννοντοσί 367
 τυρόνωτος 1125

 ὑάλινοι 74
 ὑδρορροά 922, 1186
 ὑπαί, ὑπό 'accompanied with'
 970, 1001
 ὑπακούειν 405
 ὑπεύθυνος 938
 ὑποδέχεσθαι 979
 ὑποκρίνεσθαι 401
 ὑποσκαλεύειν 1014
 ὑποτείνειν μισθοῦς 657
 ὑποφανεῖν 842
 ὑπώπια 551

 φαίνειν (τι or τινα) 542, 819 etc.
 φανός 845
 φαντάδδομαι 823
 Φασισαῖος 726
 φαύλως 215
 φέναξ 89
 φέρειν μισθόν 66

φεύγειν 717, 1129
 φεύγοντ' ἐκφυγεῖν 177
 φέψαλος 279, 666
 φθείρου 460
 φιβάλεως 802
 φιλανθρακεύς 336
 φίλιον, ναὶ τὸν 730
 φιλοτησία 985
 φοινικίς 320
 φορυτός 72, 927
 φυλλεῖα 469
 φυσᾶν 863

 χαίρειν κελεύειν 200
 χαιρηδών 4
 χαλκοφάλαρα 1072
 χάραξ 986
 χαυνοπολίται 635
 χλανίσκια 519
 Χόες, οἱ 961, 1076, 1211

χόνδροι αλες 521
 χορδή 1040
 χορηγῶν, with acc. 1155
 χρήδδετε 734
 χρήμα, ὅσον 150
 χρήσθα 778
 χρυσίον 257, 1200
 χυτρίδιον 463
 Χύτροι, οἱ 1076

 Ψακάς 1150
 ψαμμακοσιογάργαρα 3
 ψίαθος 874
 ψοφεῖν λαλόν 933

 ὦνιος 758
 ὦρα 'στι 393
 ὤς, idiomatic usage 325, 335, 1152
 ὥστίζεσθαι 24, 42, 844

THE PITT PRESS SERIES

AND THE

CAMBRIDGE SERIES FOR SCHOOLS AND TRAINING COLLEGES.

Volumes of the latter series are marked by a dagger †.

COMPLETE LIST.

GREEK.

<i>Author</i>	<i>Work</i>	<i>Editor</i>	<i>Price</i>
Aeschylus	Prometheus Vincetus	Rackham	2/6
Aristophanes	Aves—Plutus—Ranae	Green	3/6 each
"	Vespae	Graves	3/6
"	Nubes	"	3/6
Demosthenes	Olynthiacs	Glover	2/6
Euripides	Heracleidae	Beck & Headlam	3/6
"	Hercules Furens	Gray & Hutchinson	2/-
"	Hippolytus	Hadley	2/-
"	Iphigeneia in Aulis	Headlam	2/6
"	Medea	"	2/6
"	Hecuba	Hadley	2/6
"	Helena	Pearson	3/6
"	Alcestis	Hadley	2/6
"	Orestes	Wedd	4/6
Herodotus	Book IV	Shuckburgh	<i>In the Press</i>
"	" V	"	3/-
"	" VI, VIII, IX	"	4/- each
"	" VIII 1—90, IX 1—89	"	2/6 each
Homer	Odyssey IX, X	Edwards	2/6 each
"	" XXI	"	2/-
"	" XI	Naim	2/-
"	Iliad VI, XXII, XXIII, XXIV	Edwards	2/- each
"	Iliad IX, X	Lawson	2/6
Lucian	Somnium, Charon, etc.	Heitland	3/6
"	Menippus and Timon	Mackie	3/6
Plato	Apologia Socratis	Adam	3/6
"	Crito	"	2/6
"	Euthyphro	"	2/6
"	Protagoras	J. & A. M. Adam	2/6

THE PITT PRESS SERIES, ETC.

GREEK *continued.*

<i>Author</i>	<i>Work</i>	<i>Editor</i>	<i>Price</i>
Plutarch	Demosthenes	Holden	4/6
"	Gracchi	"	6/-
"	Nicias	"	5/-
"	Sulla	"	6/-
"	Timoleon	"	6/-
Sophocles	Oedipus Tyrannus	Jebb	4/-
Thucydides	Book III	Spratt	5/-
"	Book VI	"	<i>In the Press</i>
"	Book VII	Holden	5/-
Xenophon	Agésilas	Hailstone	2/6
"	Anabasis Vol. I. Text	Pretor	3/-
"	" Vol. II. Notes	"	4/6
"	" I, II	"	4/-
"	" I, III, IV, V	"	2/- each
"	" II, VI, VII	"	2/6 each
† "	" I, II, III, IV, V, VI	Edwards	1/6 each
	<i>(With complete Vocabularies)</i>		
"	Hellenics I, II	"	3/6
"	Cyropaedeia I	Shuckburgh	2/6
"	" II	"	2/-
"	" III, IV, V	Holden	5/-
"	" VI, VII, VIII	"	5/-
"	Memorabilia I	Edwards	2/6
"	" II	"	2/6

LATIN.

Bede	Eccl. History III, IV	Lumby	7/6
Caesar	De Bello Gallico		
	Com. I, III, VI, VIII	Peskett	1/6 each
"	" II-III, and VII	"	2/- each
"	" I-III	"	3/-
"	" IV-V	"	1/6
† "	" I, II, III, IV, V, VI, VII	Shuckburgh	1/6 each
	<i>(With complete Vocabularies)</i>		
"	De Bello Civili. Com. I	Peskett	3/-
"	" " Com. III	"	2/6
Cicero	Actio Prima in C. Verrem	Cowie	1/6
"	De Amicitia	Reid	3/6
"	De Senectute	"	3/6
"	De Officiis. Bk III	Holden	2/-
"	Pro Lege Manilia	Nicol	1/6
"	Div. in Q. Caec. et Actio		
	Prima in C. Verrem	Heitland & Cowie	3/-
"	Ep. ad Atticum. Lib. II	Pretor	3/-
"	Orations against Catiline	Nicol	2/6
† "	In Catilinam I	Flather	1/6
	<i>(With Vocabulary)</i>		
"	Philippica Secunda	Peskett	3/6

THE PITT PRESS SERIES, ETC.

LATIN *continued.*

<i>Author</i>	<i>Work</i>	<i>Editor</i>	<i>Price</i>
Cicero	Pro Archia Poeta	Reid	2/-
"	" Balbo	"	1/6
"	" Milone	"	2/6
"	" Murena	Heitland	3/-
"	" Plancio	Holden	4/6
"	" Sulla	Reid	3/6
"	Somnium Scipionis	Pearman	2/-
Cornelius Nepos	Four parts	Shuckburgh	1/6 each
Horace	Epistles. Bk I	"	2/6
"	Odes and Epodes	Gow	5/-
"	Odes. Books I, III	"	2/- each
"	" Books II, IV; Epodes	"	1/6 each
"	Satires. Book I	"	2/-
Juvenal	Satires	D. ff	5/-
Livy	Book I	H. J. Edwards	<i>In the Press</i>
"	" II	Conway	2/6
"	" IV, IX, XXVII	Stephenson	2/6 each
"	" VI	Marshall	2/6
"	" V	Whibley	2/6
"	" XXI, XXII	Dimsdale	2/6 each
" (adapted from)	Story of the Kings of Rome	G. M. Edwards	1/6
Lucan	Pharsalia. Bk I	Heitland & Haskins	1/6
"	De Bello Civil. Bk VII	Postgate	2/-
Lucretius	Book III	Duff	2/-
"	" V	"	2/-
Ovid	Fasti. Book VI	Sidgwick	1/6
"	Metamorphoses, Bk I	Dowdall	1/6
"	" Bk VIII	Summers	1/6
† "	Selections from the Tristia (With Vocabulary)	Simpson	1/6
† Phaedrus	Fables. Bks I and II (With Vocabulary)	Flather	1/6
Plautus	Epidicus	Gray	3/-
"	Stichus	Fennell	2/6
"	Trinummus	Gray	3/6
Quintus Curtius	Alexander in India	Heitland & Raven	3/6
Sallust	Catiline	Summers	2/-
"	Jugurtha	"	2/6
Tacitus	Agricola and Germania	Stephenson	3/-
"	Hist. Bk I	Davies	2/6
"	" Bk III	Summers	2/6
Terence	Hautontimorumenos	Gray	3/-
Vergil	Aeneid I to XII	Sidgwick	1/6 each
† "	" I, II, V, VI, IX, X, XI, XII (With complete Vocabularies)	"	1/6 each
"	Bucolics	"	1/6
"	Georgics I, II, and III, IV	"	2/- each
"	Complete Works, Vol. 1, Text	"	3/6
"	" " Vol. II, Notes	"	4/6

THE PITT PRESS SERIES, ETC.

FRENCH.

*The Volumes marked * contain Vocabulary.*

<i>Author</i>	<i>Work</i>	<i>Editor</i>	<i>Price</i>
About	Le Roi des Montagnes	Ropes	2/-
*Biart	Quand j'étais petit, Pts I, II	Boiëlle	2/- each
Boileau	L'Art Poétique	Nichol Smith	2/6
Cornille	La Suite du Menteur	Masson	2/-
"	Polyeucte	Braunholtz	2/-
De Bonnechose	Lazare Hoche	Colbeck	2/-
"	Bertrand du Guesclin	Leathes	2/-
*	" Part II	"	1/6
Delavigne	Louis XI	Eve	2/-
"	Les Enfants d'Edouard	"	2/-
De Lamartine	Jeanne d'Arc	Clapin & Ropes	1/6
De Vigny	La Canne de Jonc	Eve	1/6
*Dumas	La Fortune de D'Artagnan	Ropes	2/-
*Enault	Le Chien du Capitaine	Verrall	2/-
Erckmann-Chatrian	La Guerre	Clapin	3/-
"	Waterloo	Ropes	3/-
"	Le Blocus	"	3/-
"	Madame Thérèse	"	3/-
"	Histoire d'un Conscrit	"	3/-
Gautier	Voyage en Italie (Selections)	Payen Payne	3/-
Guizot	Discours sur l'Histoire de la Révolution d'Angleterre	Eve	2/6
Hugo	Les Burgraves	"	2/6
*Malot	Remi et ses Amis	Verrall	2/-
*	Remi en Angleterre	"	2/-
Merimée	Colomba (<i>Abridged</i>)	Ropes	2/-
Michelet	Louis XI & Charles the Bold	"	2/6
Molière	Le Bourgeois Gentilhomme	Clapin	1/6
"	L'École des Femmes	Saintsbury	2/6
"	Les Précieuses ridicules	Braunholtz	2/-
"	" (<i>Abridged Edition</i>)	"	1/-
"	Le Misanthrope	"	2/6
"	L'Avare	"	2/6
*Perrault	Fairy Tales	Rippmann	1/6
Piron	La Métromanie	Masson	2/-
Ponsard	Charlotte Corday	Ropes	2/-
Racine	Les Plaideurs	Braunholtz	2/-
"	" (<i>Abridged Edition</i>)	"	1/-
"	Athalie	Eve	2/-
Saintine	Picciola	Ropes	2/-
Sandeau	Mdlle de la Seiglière	"	2/-
Saribe & Legouvé	Bataille de Dames	Bull	2/-
Scribe	Le Verre d'Eau	Colbeck	2/-
Sédaine	Le Philosophe sans le savoir	Bull	2/-
Souvestre	Un Philosophe sous les Toits	Eve	2/-
"	Le Serf & Le Chevrier de Lorraine	Ropes	2/-

THE PITT PRESS SERIES, ETC.

FRENCH *continued.*

<i>Author</i>	<i>Work</i>	<i>Editor</i>	<i>Price</i>
*Souvestre	Le Serf	Ropes	1/6
Spencer	A Primer of French Verse		3/-
Staal, Mme de	Le Directoire	Masson & Prothero	2/-
"	Dix Annees d'Exil (Book II chapters 1—8)	"	2/-
Thierry	Lettres sur l'histoire de France (XIII—XIV)	"	2/6
"	Récits des Temps Mérovingiens, I—III	Masson & Ropes	3/-
Villemain	Lascaris ou les Grecs du XV ^e Siècle	Masson	2/-
Voltaire	Histoire du Siècle de Louis XIV, in three parts	Masson & Prothero	2/6 each
Xavier de Maistre	{ La Jeune Sibérienne Le { Lepreux de la Cité d'Aoste }	Masson	1/6

GERMAN.

*The Volumes marked * contain Vocabulary.*

*Andersen	Fight Fairy Tales	Rippmann	2/6
Benedix	Dr Wespe	Breul	3/-
Preytag	Der Staat Friedrichs des Grossen	Wagner	2/-
"	Die Journalisten	Eve	2/6
Goethe	Knabenjahre (1749—1761)	Wagner & Cartmell	2/-
"	Hermann und Dorothea	" "	3/6
"	Iphigenie	Breul	3/6
*Grimm	Selected Tales	Rippmann	3/-
Gutzkow	Zopf und Schwert	Wolstenholme	3/6
Hackländer	Der geheime Agent	E. L. Milner Barry	3/-
Hauff	Das Bild des Kaisers	Breul	3/-
"	Das Wirthshaus im Spessart	Schlottmann & Cartmell	3/-
"	Die Karavane	Schlottmann	3/-
"	Der Scheik von Alessandria	Rippmann	2/6
Immermann	Der Oberhof	Wagner	3/-
*Klee	Die deutschen Heldensagen	Wolstenholme	3/-
Kohlrausch	Das Jahr 1813	Cartmell	2/-
Lessing	Minna von Barnhelm	Wolstenholme	3/-
Lessing & Gellert	Selected Fables	Breul	3/-
Mendelssohn	Selected Letters	Sime	3/-
Raumer	Der erste Kreuzzug	Wagner	2/-
Riehl	Culturgeschichtliche Novellen	Wolstenholme	3/-
"	Die Ganerben & Die Gerechtigkeit Gottes	"	3/-
Schiller	Wilhelm Tell	Breul	2/6
"	" (Abridged Edition)	"	1/-

THE PITT PRESS SERIES, ETC.

GERMAN *continued.*

<i>Author</i>	<i>Work</i>	<i>Editor</i>	<i>Price</i>
Schiller	Geschichte des dreissigjäh- rigen Kriegs. Book III.	Breul	3/-
"	Maria Stuart	"	3/6
"	Wallenstein I. (Lager and Piccolomini)	"	3/6
"	Wallenstein II. (Tod)	"	3/6
Sybel	Prinz Eugen von Savoyen	Quiggin	2/6
Uhland	Ernst, Herzog von Schwaben	Worstenholme	3/6
	Ballads on German History	Wagner	2/-
	German Dactylic Poetry	"	3/-

SPANISH.

Le Sage & Isla	Los Ladrones de Asturias	Kirkpatrick	3/-
----------------	--------------------------	-------------	-----

ENGLISH.

Bacon	History of the Reign of King Henry VII	Lumby	3/-
"	Essays	West	3/6 & 5/-
"	New Atlantis	G. C. M. Smith	1/6
Cowley	Essays	Lumby	4/-
Defoe	Robinson Crusoe, Part I	Masterman	2/-
Earle	Microcosmography	West	3/- & 4/-
Gray	Poems	Tovey	4/- & 5/-
† "	Ode on the Spring and The Bard	"	8d.
† "	Ode on the Spring and The Elegy	"	8d.
Kingsley	The Heroes	E. A. Gardner	2/-
Lamb	Tales from Shakespeare	Flather	1/6
Macaulay	Lord Clive	Innes	1/6
"	Warren Hastings	"	1/6
"	William Pitt and Earl of Chatham	"	2/6
† "	John Bunyan	"	1/-
† "	John Milton	Flather	1/6
"	Lays and other Poems	"	1/6
Mayor	A Sketch of Ancient Philosophy from Thales to Cicero		3/6
"	Handbook of English Metre		2/-
More	History of King Richard III	Lumby	3/6
"	Utopia	"	3/6
Milton	Arcades and Comus	Venty	3/-
"	Ode on the Nativity, L'Alle- gro, Il Penseroso & Lycidas	"	2/6
† "	Comus & Lycidas	"	2/-
"	Samson Agonistes	"	2/6
"	Sonnets	"	1/6
"	Paradise Lost, six parts	"	2/- each
Pope	Essay on Criticism	West	2/-

THE PITT PRESS SERIES, ETC.

ENGLISH *continued.*

<i>Author</i>	<i>Work</i>	<i>Editor</i>	<i>Price</i>
Scott	Marmion	Masterman	2/6
"	Lady of the Lake	"	2/6
"	Lay of the last Minstrel	Flather	2/-
"	Legend of Montrose	Simpson	2/6
"	Lord of the Isles	Flather	2/-
"	Old Mortality	Nicklin	2/6
"	Kenilworth	Flather	2/6
Shakespeare	A Midsummer-Night's Dream	Verity	1/6
"	Twelfth Night	"	1/6
"	Julius Caesar	"	1/6
"	The Tempest	"	1/6
"	King Lear	"	1/6
"	Merchant of Venice	"	1/6
"	King Richard II	"	1/6
"	As You Like It	"	1/6
"	King Henry V	"	1/6
"	Macbeth	"	1/6
Shakespeare & Fletcher	Two Noble Kinsmen	Skeat	3/6
Sidney	An Apologue for Poetrie	Shuckburgh	3/-
Wallace	Outlines of the Philosophy of Aristotle		4/6
<hr/>			
West	Elements of English Grammar		2/6
"	English Grammar for Beginners		1/-
"	Key to English Grammars		3/6 <i>net</i>
Carson	Short History of British India		1/-
Mill	Elementary Commercial Geography		1/6
Bartholomew	Atlas of Commercial Geography		3/-
<hr/>			
Robinson	Church Catechism Explained		2/-
Jackson	The Prayer Book Explained.	Part I	2/6
"	"	Part II <i>In preparation</i>	

MATHEMATICS.

Ball	Elementary Algebra		4/6
†Blythe	Geometrical Drawing		
	Part I		2/6
	Part II		2/-
Euclid	Books I—VI, XI, XII	Taylor	5/-
"	Books I—VI	"	4/-
"	Books I—IV	"	3/-
"	Also separately		
"	Books I, & II; III, & IV, V, & VI; XI, & XII		1/6 each
"	Solutions to Exercises in Taylor's		
	Euclid	W. W. Taylor	10/6
	And separately		
"	Solutions to Bks I—IV	"	6/-
"	Solutions to Books VI. XI	"	6/-

THE PITT-PRESS SERIES, ETC.

MATHEMATICS *continued.*

<i>Author</i>	<i>Work</i>	<i>Editor</i>	<i>Price</i>
Hobson & Jessop	Elementary Plane Trigonometry		4/6
Loney	Elements of Statics and Dynamics		7/6
	Part I. Elements of Statics		4/6
	„ II. Elements of Dynamics		3/6
„	Elements of Hydrostatics		4/6
„	Solutions to Examples, Hydrostatics		5/-
„	Solutions of Examples, Statics and Dynamics		7/6
„	Mechanics and Hydrostatics		4/6
†Sanderson	Geometry for Young Beginners		1/4
Smith, C.	Arithmetic for Schools, with or without answers		3/6
„	Part I. Chapters I—VIII. Elementary, with or without answers		2/-
„	Part II. Chapters IX—XX, with or without answers		2/-
Hale, G.	Key to Smith's Arithmetic		7/6

EDUCATIONAL SCIENCE.

†Bidder & Baddeley	Domestic Economy		4/6
†Bosanquet	{ The Education of the Young from the <i>Republic</i> of Plato }		2/6
†Burnet	Aristotle on Education		2/6
Comenius	Life and Educational Works	S. S. Laurie	3/6
	Three Lectures on the Practice of Education:		
Eve	I. On Marking	} 1 vol.	2/-
Sidgwick	II. On Stimulus		
Abbott	III. On the Teaching of Latin Verse Composition		
Farrar	General Aims of the Teacher	} 1 vol.	1/6
Poole	Form Management		
†Hope & Browne	A Manual of School Hygiene		3/6
Locke	Thoughts on Education	R. H. Quick	3/6
†MacCunn	The Making of Character		2/6
Milton	Tractate on Education	O. Browning	2/-
Sidgwick	On Stimulus		1/-
Thring	Theory and Practice of Teaching		4/6
<hr/>			
†Shuckburgh	A Short History of the Greeks		4/6
†Woodward	A Short History of the Expansion of the British Empire (1500—1902)		4/-
† „	An Outline History of the British Empire (1500—1902)		1/6 net

CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,

C. F. CLAY, MANAGER.

London: AVE MARIA LANE, E.C.

Glasgow: 50, WELLINGTON STREET.

THE BORROWER WILL BE CHARGED
AN OVERDUE FEE IF THIS BOOK IS NOT
RETURNED TO THE LIBRARY ON OR
BEFORE THE LAST DATE STAMPED
BELOW. NON-RECEIPT OF OVERDUE
NOTICES DOES NOT EXEMPT THE
BORROWER FROM OVERDUE FEES.

WIDENER
CANCELLED

MAR 3 1984

WIDENER
BOOK DUE

CANCEL
MAR - 8 1989

MAR 2 1988

CANCELLED

WIDENER
MAY 4 2006
WIDENER

BOOK DUE

WIDENER

FEB 1 1996

BOOK DUE

CANCELLED

MAY 28 '75 H



